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# The CATHOLIC EDUCATIONAL



# Review

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## NEEDED RESEARCH IN MEDIEVAL EDUCATION

FRANCIS X. GUINDON\*

In our present century the question has often been asked, "Why should the study of the history of education be considered important in teacher preparation?" The ensuing essay will not attempt to collect and reiterate the arguments already advanced in scholarly fashion on several occasions since the turn of the century. Rather, it is intended to accentuate a few of the most vital reasons why education in the Middle Ages has been so naively neglected as inconsequential. Some important areas of needed research in medieval education are also to be indicated.

If it can be agreed that "he who would be skilled in modern pedagogy will find it interesting to sit at the feet of the masters, classic and medieval, as well as modern, and will find there justification for including history of education in the course for the professional training of teachers,"<sup>1</sup> one can readily conclude that there is need of extensive and intensive research in the field of medieval education. To substantiate this point of view, one need only examine in some detail the ordinary texts in the history of education wherein the educational contributions of eight centuries or more are digested into a few superficial paragraphs or, at best, into a brief chapter or two.<sup>2</sup> This fact has been given added emphasis by Gray C. Boyce of Northwestern University in the course of his recent evaluation of American research into medieval learning. His terse conclusion is: "The writer has examined a representative number of these contemporary texts and finds few instances in which the treatment of the middle ages could be considered satisfactory."<sup>3</sup>

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<sup>1</sup> Candis Nelson, "How Far Is Modern Education Modern?" *School and Society*, XXXV (June 11, 1932), 800-801.

<sup>2</sup> One notable exception is the excellent summary of medieval education in Patrick J. McCormick and Frank J. Cassidy, *History of Education*, pp. 204-309. Washington, D.C.: Catholic Education Press, 1946.

<sup>3</sup> Gray C. Boyce, "American Studies in Medieval Education," *Progress of Medieval and Renaissance Studies in the United States and Canada*, Bulletin No. 19, p. 29. Boulder, Colo.: University of Colorado Press, 1947.

A rather similar opinion had been expressed some years earlier by Dr. Hugh Graham of John Carroll University:

The history of medieval education is a rich field for research, but one which is still largely unexplored. This neglect of a great age is unfortunate for many reasons. One consequence, among others, is that popular textbooks in educational history continue to repeat traditional errors and misstatements whenever they venture to refer to the status of education during medieval times. To safeguard immature students against such sources of misinformation there is urgent need for a generous supply of scientific studies covering various phases of medieval culture.<sup>4</sup>

A full realization of the paucity of competent studies in medieval education may be gained from a brief survey of existing works in that field. To accomplish this it is necessary to recognize four categories of investigation, namely: textbook treatments of medieval education, books on the general outline and tenor of education in the Middle Ages, investigations of particular phases of education during the period, and biographies of leading medieval educators accompanied by discussion of their contributions.

Of the more common texts in the history of education, the best treatment of medieval education is to be found in the text by McCormick and Cassidy<sup>5</sup> in which seven chapters are devoted to discussion of educational leaders, influences and institutions of the Middle Ages. A considerable portion of this text is based upon primary sources, whereas the sections devoted to medieval life and letters in Eby and Arrowood's text<sup>6</sup> are largely based on secondary sources, especially the chapter "Universities in the Middle Ages." Similar approbation of the first-mentioned text has been given in a recent review printed shortly after the publishing of a revised edition.<sup>7</sup> Marique<sup>8</sup> has several chapters devoted to medieval education, but his treatment of the subject is not equal to that of McCormick and Cassidy. Cubberley's

<sup>4</sup> Hugh Graham, "Popular Education During the Middle Ages," *Thought*, VIII (June, 1933), 118.

<sup>5</sup> McCormick and Cassidy, *op. cit.*

<sup>6</sup> Frederick Eby and Charles Flinn Arrowood, *The History and Philosophy of Education, Ancient and Medieval*. New York: Prentice-Hall Inc., 1940.

<sup>7</sup> P. E. Campbell, "Ancient Days in Education," *Homiletic and Pastoral Review*, XLVII (March, 1947), 465-70.

<sup>8</sup> Pierre J. Marique, *History of Christian Education*. 3 vols. New York: Fordham University Press, 1924.

*Readings in the History of Education*<sup>9</sup> supplied a fund of pertinent and selected quotations from a large number of medieval authors to be used in conjunction with his well-known text. Even these passages do not reveal the full educational wisdom of the Middle Ages.

There appears, even to the careful observer, no single recent volume devoted exclusively to a general survey of medieval educational thought and institutions.

A lengthy search in research bibliographies, periodical indices and book catalogues, in Boyce's article in *Progress of Medieval and Renaissance Studies in the United States and Canada*,<sup>10</sup> and in Farrar and Evans' excellent *Bibliography of English Translations from Medieval Sources*<sup>11</sup> reveals surprisingly few studies of specialized aspects of medieval education. Similarly few biographical accounts of leading educators were listed. A brief perusal of the writings listed showed some to be merely superficial and largely dependent on secondary sources. Others were of a far more scholarly character.

Among those works concerned with minute segments of the medieval educational scene was Sister Theresa Regina Kehoe's *The Work of the Nuns in Education During the Middle Ages*,<sup>12</sup> an excellent piece of writing with adequate documentation from primary sources. Of equal merit were Lyon's<sup>13</sup> treatise on medieval education through apprenticeship and Monsignor Ruffini's "Educational Efforts and Activities of the Church."<sup>14</sup> Among

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<sup>9</sup> Elwood P. Cubberley, *Readings in the History of Education*. Boston: Houghton Mifflin Co., 1920.

<sup>10</sup> Boyce, *op. cit.*

<sup>11</sup> Clarissa B. Farrar and Austin P. Evans, *Bibliography of English Translations from Medieval Sources*. Columbia University Records of Civilization Sources and Studies. New York: Columbia University Press, 1946.

<sup>12</sup> Sister Theresa Regina Kehoe, "The Work of the Nuns in Education During the Middle Ages." Unpublished Ph.D. dissertation, Boston College, 1938.

<sup>13</sup> Leverett S. Lyon, "Medieval English Apprenticeship as Business Education," *School Review*, XXVIII (October, 1920), 585-99.

<sup>14</sup> Monsignor Ernesto Ruffini, "Educational Efforts and Activities of the Church," *Catholic Educational Review*, XLII (November, 1944), 513-28. Of great interest also are Hastings Rashdall, *The Universities of Europe in the Middle Ages*. 3 vols. Edited by F. M. Powicke and A. B. Emdon. New York: Oxford University Press, 1936; and Lynn Thorndike (ed.), *University Records and Life in the Middle Ages*. New York: Columbia University Press, 1944.

published books, Cardinal Gasquet's *Monastic Life in the Middle Ages*<sup>15</sup> proved outstanding.

It is evident also that biographies of prominent medieval educators and analyses of their writings are not in abundance. Mary Helen Mayer's *St. Thomas Aquinas on the Teacher*<sup>16</sup> is among the foremost in this category of research. Others, such as Nelson's *Aeneae Silvii de Liberorum Educatione*<sup>17</sup> and Steiner's *Vincent of Beauvais de Eruditione Filiorum Nobilium*<sup>18</sup> are mainly translation, as in the former, or philological reconstruction, as in the latter case. Moreover, such works as Ryan's *John Scotus Erigena: Philosopher and Educator*<sup>19</sup> and Guindon's *The Educational Philosophy and Influence of John Gerson*<sup>20</sup> are far from exhaustive of their subjects.

From the foregoing, it is evident that much needs to be done to improve the calibre and extent of contemporary investigations of medieval educational life. This is especially compelling if we are to agree with Professor Knight that "acquaintance with the educational past serves to reveal perhaps more clearly than any other method the relations that exist between present educational organization and practices and the economic, political, scientific, social, and religious conditions out of which institutional education had developed and in which it lives and moves and has its being."<sup>21</sup>

Despite these valid criticisms of medieval scholarship, one must not overlook the existence on our continent of several agencies through whose efforts steady progress is being made toward a more accurate and more complete appraisal of medieval wisdom and culture. Foremost among these scholarly enterprises is the work being done at the Pontifical Medieval Institute

<sup>15</sup> Francis Cardinal Gasquet, *Monastic Life in the Middle Ages*. London: George Bell and Sons, 1908.

<sup>16</sup> Mary Helen Mayer, *St. Thomas on the Teacher*. Milwaukee: Bruce Publishing Co., 1928.

<sup>17</sup> Brother Joel Stanislaus Nelson, F.S.C., *Aeneae Silvii de Liberorum Educatione*. Washington, D.C.: Catholic University of America Press, 1938.

<sup>18</sup> Arpad Steiner, *Vincent of Beauvais de Eruditione Filiorum Nobilium*. Cambridge, Mass.: The Medieval Academy of America, 1938.

<sup>19</sup> John J. Ryan, "John Scotus Erigena: Philosopher and Educator." Unpublished Ph.D. dissertation, New York University, 1931.

<sup>20</sup> Francis X. Guindon, "The Educational Philosophy and Influence of John Gerson." Unpublished Ed.D. dissertation, Harvard University, 1949.

<sup>21</sup> Edgar W. Knight, "History of Education," *Encyclopedia of Educational Research*, p. 551. Edited by Walter S. Monroe. Rev. ed. New York: Macmillan Co., 1951.

in Toronto, Canada, where valuable research has been carried on, particularly in medieval philosophy, for many years. Worthy of note also are the numerous publications of the Medieval Academy of America whose base of operations is adjacent to the exceptional library facilities of Harvard University in Cambridge, Massachusetts. Not to be overlooked either are the contributions made during the past decade by the Medieval Institute of the University of Notre Dame. Much vital work has already been produced through these auspices, and even more significant scholarship is expected in the years to come.

The present task would be insignificant were it to be limited to an assessment of the present status of educational research into medieval days. Rather some thought should be given to the reasons for so little being accomplished so far.

For too many years, placid acceptance of the erroneous belief that the "Dark Ages" were a period of intellectual and educational stagnation has led scholars to bend their efforts along avenues more highly regarded in academic circles. The full flowering of the medieval mind has only recently come to be more widely appreciated.

Moreover, the tendency on the part of graduate students and research scholars in education has been in the direction of topics more immediately related to contemporary classroom practice. The virtual flood of experimental theses and studies of recent date is but one symptom of this trend. The search for what is immediately practical and financially profitable has taken precedence over attempts to explore and unfold the wisdom of past ages.

It is also eminently clear that, generally speaking, there is a dearth of students with the proper academic equipment to undertake such a task. The decline in popularity of Latin as a prerequisite to academic attainment has resulted in a decreasing number of college graduates who are passably conversant with this literary medium of the Middle Ages. Fewer still is the number of those whose talents combine ample knowledge of a modern European language with competence in Latin. The lack of these basic tools for medieval studies is probably the most cogent reason for the channeling of interests into research fields requiring less linguistic preparation.

Particularly regrettable is the fact that our Catholic colleges and universities, where Latin is emphasized, both as an entrance requirement and as a basic course, more than by any other academic group, have not produced a commensurate proportion of medieval scholars.

Consideration should be given here to a few possible means of alleviating the conditions already described. Primary attention should be given to encouraging advanced students, both undergraduate and graduate, who exhibit potential ability in Latin translation to utilize their talents in appropriate graduate study and research. Many of these, eager ultimately to obtain teaching positions, will combine additional linguistic study with education courses in order to meet state and local certification requirements. Through such students, competent research in medieval education might well be carried on. In more normal times than the present, further specific stimulation and incentive for such research might be provided through the awarding of graduate assistantships and fellowships restricted to such work.

The opportunities for foreign study made available through the Fulbright Act could readily be utilized to increase the common fund of knowledge concerning medieval Europe. It would not be inappropriate to encourage qualified students to select topics related to the Middle Ages in formulating their problems for submission to screening committees. Thereby, faculty members would at least bring about a greater awareness of the possible opportunities in this type of research.

Not to be overlooked either is the possibility of cooperative research projects being carried on solely by faculty members or by joint faculty-student groups.

Withal, it is to be hoped that other Catholic colleges and universities will be able to contribute significantly to the work already underway at the Medieval Institute at Notre Dame and at the Catholic University of America.<sup>22</sup>

The mere length of the Middle Ages indicates the tremendous scope of research opportunities therein. Yet it must be realized that even within any comparatively brief period of the "Dark Ages" a myriad of topics present themselves for the scholar's

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<sup>22</sup> Cf. *Studies in Medieval and Renaissance Latin*. Washington, D.C.: Catholic University of America Press.



investigation. We are pointedly reminded of this by Edgar W. Knight: "The history of education speaks with many tongues. It speaks through constitutional provisions for schools, through charters for higher educational institutions and in the minutes of their faculties and governing boards, through statutory educational legislation and through legislative appropriation for schools."<sup>23</sup>

Although few college and university libraries could be expected to have large incunabula of medieval source materials, through mutual cooperation and inter-library loan facilities, wider use can be made of existing documents than otherwise possible. Similarly, through the latest techniques of microfilm and microcards, rare and precious writings may be consulted without the risk of loss or damage to these priceless treasures. For the medieval scholar these techniques become a boon and a valuable ally.

Thus with the deficiencies of medieval studies recognized, the reasons for them examined, and some few suggestions for improvement tendered, it is necessary to conclude that "it should be evident . . . that there is still much for the medievalist to do. He needs new documents and further exploration of old materials, but with industry and patience we may in due course have a fuller and more exacting picture of one of the most exciting aspects of medieval social and intellectual life."<sup>24</sup>

It is earnestly to be hoped that Catholic scholars will assume constantly increasing responsibility for the investigation of the men, events, and institutions which influenced medieval education. Thus only can we be assured of continued healthy growth of medieval scholarship.

\*     \*     \*

At recent meetings, Dr. Helen L. Butler, professor of librarianship at Marywood College, Scranton, Pa., was elected vice president of the Catholic Library Association, and Sister Mary Louise, O.P., president of St. Mary's College, New Orleans, La., was elected president of the Louisiana College Conference. Sister is the first Catholic and the first woman ever to hold this office.

<sup>23</sup> Knight, *op. cit.*, p. 554.

<sup>24</sup> Boyce, *op. cit.*, p. 29.

## LO HERE! LO THERE!

REV. DOMINIC HUGHES, O.P.\*

For better or for worse, our minds are monogamous. Infidelities in conclusions and indiscretions in judgment may, of course, be tolerated in our mental immaturity, since each of us must often admit "various thoughts succeed one another in me, and my mind is hurried away to different things."<sup>1</sup> Yet when our minds settle down with any complete conviction, we can espouse only one ultimately adequate principle in thinking or living—or in the bond of these two, education.

Bigamous intellectual compromises have often been attempted and sometimes even defended. Undaunted by Solomon's tragic intellectual concubinage, men have tried to share their hearts and then their heads with many dominating principles. For personal or political reasons, they have attempted to reconcile or merge fundamentally hostile opposites: religious liberalism, democratic communism. Failures, in our Eden or our East River headquarters, have been the only fruit. In the name of education, too, men have attempted to serve contradictory masters: method of content, education's product or its possible by-products.

In many cases, especially in education, the contradictory character of the service to the masters-at-odds has been recognized and yet embraced on the basis of administrative necessity or personal preference. In other cases, the beguiling possibility of substituting two subordinate principles for a single ultimate one has so enamored educators that they dally overlong in indecision. In Catholic education, the former situation, the overt denial of our ultimate intellectual monogamy, is rarely defended. Searching for substitutes for the "only true and adequate wisdom" which will unify and vivify education, however, has given to the literature of education some far-roving fictions for facts, and many a masterly *non-sequitur*. If Msgr. William H. Russell could quixotically be "proud to plead guilty" to the charge

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<sup>1</sup> Job, 2:20.

that "sheer boredom or laziness on the part of the faculty may settle for a 'practical course,'" <sup>2</sup> he will surely find mild the criticism implied in the use of his notions or even words as illustrative of educational appeasement. Father Walter Farrell, on the other hand, as the protagonist of theology as adequate academic wisdom, <sup>3</sup> will realize that misunderstanding and misrepresentation of his precise treatment of the nature and value of that wisdom has made a supplementary article seem advisable.

For richer or poorer, then, Catholic educators must espouse a single dominant discipline, or they must keep peace in a family of substitutes. If they choose this latter course, no discipline will dominate, but neither will any direction be given. In the name of moderation, they will give solicitous attention to one notion and then hurry off to soothe its neglected rival. If, on the other hand, educators choose a single dominant principle, they must be reasonably sure that it is well dowered with intelligibility. It must be nothing less than the "only true and adequate wisdom."<sup>4</sup>

A superficial reading of Father Farrell's article might lead some to believe that he claimed theology as the *only* wisdom.<sup>5</sup> Careful reading, however, makes it quite plain that he not only means but writes explicitly that theology alone is an *adequate* wisdom for college students.<sup>6</sup>

The basis for the exclusiveness of "only true and adequate wisdom" is that the mind is richer for embracing it and impoverished by abandoning it. Precisely because it is "the adequate wisdom"—inclusive of all lesser studies and conclusive of all human intellectual searching—it is the "only true and adequate wisdom." In it alone the human mind finds the dimensions of length of learning, breadth of vision, and depth of significance that can satisfy—even the "curious" modern college student. What other disciplines have to offer, it offers more abundantly. What other studies cannot do, it does with masterly gracefulness. When other sacred scholarly efforts fail, they appeal to it for consistency or conviction. Having some-

<sup>2</sup> W. H. Russell, "Wisdom Derived from a Study of the Life of Christ and the Liturgy," *Catholic Educational Review*, XLVIII (December, 1950), 659.

<sup>3</sup> Walter Farrell, "Wisdom in the Colleges," *Catholic Educational Review*, XLVIII (May, 1950), 289-98.

<sup>4</sup> *Ibid.*, 290.

<sup>5</sup> *Ibid.*

<sup>6</sup> *Ibid.*

thing of each and giving something to all, it is at once jealous and generous, a queen in dignity and a commoner in practicality. The identity of the course of the study which alone fulfills these exacting requirements cannot be a matter of doubt for Catholic educators. Theology is its name, and its effectiveness is that of a word of God.

Other lesser studies have attempted to usurp the dignity or rival the practicality of theology, but without much success. In the arguments in favor of the liturgy, for example, its vitality and attractiveness are emphasized by garlands of statements by recent popes. No reference, however, is ever made by its protagonists to the vast difference between the liturgy in practice and the liturgy in the classroom. A devotional and moving Solemn Mass can be a drudgery and a disappointment in the slow-motion study of the rubrics. The liturgical cycle refreshingly experienced in choir or at the altar is quite another thing when it is a wheel of facts and a whirl of colors to be memorized. The study of the liturgy, which is the point at issue for the Catholic educator, can, in short, not only be dead but deadly to an emotional "Christian spirit." Unjust, therefore, is any comparison between the liturgy as the "active participation in the most holy mysteries"<sup>7</sup> and the theology of the classroom; just as it would be unfair to juxtapose a theological act, e.g., an act of charity, and the memorizing of a liturgical chart. By emphasis and omission an illogical twist is accomplished, and an attitude easily warped, yet neither the liturgy itself nor its study are thereby served.

Citations from popes may ornament an article on the liturgy, but unless they are to the point at issue they will be merely rhetorical gems drawing attention to the logical ugliness of the context. When Pius XI, for example, affirms that "feasts affect both mind and heart,"<sup>8</sup> he is neither referring to the academic analysis of the liturgy nor comparing it with theology. When Pius XII insists that "the most pressing duty of Christians is to live the liturgical life, and increase and cherish its supernatural

<sup>7</sup> Pius X, "Motu Proprio," *Acta Sanctae Sedis*, XXVI (December, 1903), 388.

<sup>8</sup> Pius XI, "Quas primas," *Acta Apostolicae Sedis*, XVII (December, 1925), 603.

spirit,"<sup>9</sup> he is contrasting it with "external worship" whose analysis is the proper subject matter of courses in the liturgy. He is, in fact, pointing to a life and a spirit that come from another source than the liturgy itself, a source that is supernatural yet beyond mere assent to the Creed, the true and adequate source of liturgical life in theological wisdom. Without theology, not merely as the bandage of broken continuities, but as the very marrow of its structure, the liturgy would limp toward sentimentality or superstition. With theology, however, the soul "leaps up and runs with God." St. Catherine of Siena expressed well what she heard in her heart concerning the liturgy, the life of Christ, and the life of the soul: "Know well, my daughter, that all the mysteries, all the actions performed by My Truth in this world, with My disciples or without them, were representative of those which take place in the souls of My servants."<sup>10</sup> Only by such theological judgments can the faithful transcend superficial curiosity about matters liturgical and arrive at the true Christian instinct. Only then can they avoid the "rash abuses," "exaggerated attachments," "excessive archaism," and other errors of modern authors which Pius XII was so careful to denounce even as he praised the liturgy itself.<sup>11</sup>

As a result of errors of modern authors, Catholic educators are presented with a choice where there is no choice. A course in the liturgy wrested from the bosom of theology offers little more than infantile prattling, harmless, perhaps, in itself, but helpless as an integrating wisdom. For "practicality"—"in the face of the crisis in which the Church now finds herself, with Communism and other social evils rampant"<sup>12</sup>—educators must have and transmit something more intellectually stalwart than a sacristan's memory. Without taking the liturgy from the maternal care of theology, Catholic educators can, on the contrary, treat the study of the liturgy indulgently, nourishing and disciplining it, making it feel at home among academic pursuits but never allowing it to run about the curriculum at will, destroying itself and other good things with it.

<sup>9</sup> Pius XII, "Mediator Dei et hominum," *Acta Apostolicae Sedis*, XXXIX (November, 1947), 591.

<sup>10</sup> St. Catherine of Siena, *Dialogue*, p. 289. Bari, Italy: Fiorilli, 1912.

<sup>11</sup> Pius XII, *op. cit.*, *passim*.

<sup>12</sup> Russell, *op. cit.*, 659.

More unfortunate still than this snatching of the study of the liturgy from theology, more worthy of condemnation than a rumor that divides friends, is any attempted cleavage between the wedded wisdoms of Sacred Scripture and the sacred doctrine of theology. Such a separation by violence is especially brutal when an author mangles both Scripture and theology because of his lack of logical precision. If he blithely affirms that "the Bible by itself is incomplete" at the same time that he shrewdly questions, "Is the Church unwise in preferring Scripture to theology in instructing the people?"<sup>13</sup> he has so bruised the concepts of the Church, Scripture, theology, and instruction for the people that they are all unrecognizable. Thus bludgeoning sacred doctrine in theological catechisms or summas and their sacred source in Scripture, any author can do nothing but disservice to responsible educators.

Those who take seriously their obligation to teach others to read and to think will be bewildered by a mass of undigested citations allegedly proving an indemonstrable point. Anyone who looks, for example, to the foreword pages of his Bible can find the text of St. Jerome cited by Benedict XV: "Provided our bodies are not the slaves of sin, wisdom will come to us; but exercise your mind, feed it daily with Holy Scripture."<sup>14</sup> Not everyone, however, will agree with the superficial interpretation that feeding one's mind and exercising it are exactly the same thing. Some, in fact, will penetrate to the unmistakable exhortation to theological thinking, which is as vital as the reading of scriptural texts. Since, as Pius XII declared, the singular nourishment which "sustains the wise man" is the "meditation and knowledge of Sacred Scripture,"<sup>15</sup> a man must be in some measure already wise before he can gain sustenance from Scripture. When passages such as these are used to batter theology, the appreciation of Scripture itself is blunted.

When Catholic educators consider Sacred Scripture not as a foundation for theology but as an independent discipline, they have the alternative of offering their students either exegesis or biblical theology. Exegesis may have the advantage of con-

<sup>13</sup> *Ibid.*, 654.

<sup>14</sup> Benedict XV, "Spiritus Paraclitus," *Acta Apostolicae Sedis*, XII (September, 1920), 404.

<sup>15</sup> Pius XII, "Divino afflante Spiritu," *Acta Apostolicae Sedis*, XXXV (October, 1943), 323.



centrated scholarship on selected passages, but it can easily defeat itself in details. Because their scribe in Scripture—"as it is taught today"—may demand it as exegesis, senior college students may find themselves trying to remember the name of the cross-beam of the Crucifix, the relative values of the Palestinian coinage, and, saving any taint of scientific orderliness, the seating-plan of the Last Supper. Of such notions is Scripture, "as it is taught today." Fragmentary learning such as this cannot prepare a college student for the frontal attack of a rampant communism.

Biblical theology, on the other hand, takes a broader view and treats of the mutual relations of various passages in Scripture. It is not a total or adequate wisdom, since, as Father Prat, S.J., fittingly observes, "biblical theology would be Protestant in character, if it claimed to constitute the whole of theology."<sup>16</sup> As a part of wisdom, biblical theology is a precious gem out of its setting—useless even as an intellectual ornament. Partial or piecemeal are the alternative conditions of courses exclusively scriptural, and no "use of intelligence" or development of "intellectual habits" in teaching or learning them will ever make them an intellectual wisdom.

Even that part of biblical theology's partial wisdom called the Life of Christ is not sufficient to the academic elaboration needed by college students, or for anyone else who wants an adequate wisdom. Undoubtedly, no one can exhaust the depth of meaning to be found in its divine-human subject matter. Yet no one will even approach that meaning on the basis of mere chronology or "pious corollaries." If personal prejudices, or even heresies, are to be avoided, theology must be the basis of the whole and of each part of this religious pedagogy. Anyone, therefore, who would present the Life of Christ according to the structure of the "Our Father" is engaged in bad theology and worse pedagogy. Acting contrary to the way in which Christ began "to do and to teach," he cannot expect more than the momentary enthusiasm students will have for any novelty.

Novel as the device of following the "Our Father" may be, it is opposed to the divinely wise order of the beatitudes, wherein

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<sup>16</sup> Ferdinand Prat, *The Theology of St. Paul*, Vol. I, p. 2. London: Burns, Oates and Washbourne, 1926.

Christ showed not His method of prayer but of pedagogy. As in the entire educative process of the Incarnation, Christ began with the more obvious, as does St. Thomas, and terminated in the more difficult. He did not demand a sublime act of love—"hallowed by Thy name"—at the outset and culminate with an act of fear—"free us from evil." For Him, "seeking first the kingdom of heaven" was primary in value, not in temporal sequence. Indeed, those who have distorted the life of Christ and His teaching method may well admit: "We have much to learn from Christ on how to present truth to the college student."<sup>17</sup> They might likewise learn from St. Thomas, who, contrary to any insinuations, has the "mind of Christ," and the method of Christ, which they can neither approximate nor appreciate. In St. Thomas' treatment, the life of Christ has its fullness of meaning. Christ's redemptive love is the culmination and the illustration of all of divine mercy, His sacrifice the altar of divine justice and the pulpit of divine providence. The life of Christ, as the visible mission of the Second Person of the Most Holy Trinity and not a predominantly humanistic sociological event, has its full supernatural significance. By the theologically adequate treatment of that life as St. Thomas gives it, college students "through a knowledge of things visible . . . may be snatched up into a love of the invisible."<sup>18</sup>

To the objection that the Thomistic treatment of the life of Christ is speculative and saturnine, the reply is obvious, even to a non-Catholic educator: "Christ himself, moreover, set against this Aristotelean background, takes on a unifying power and a rightness of divinity, which He cannot possibly possess if He is stripped of all meaning except that provided by the few statements which modern biblical exegesis leaves in His mouth."<sup>19</sup>

To the fallacious questions: "Would it not be wise to give the students a plan of virtues as Christ lived them? Are we to say that the philosopher's natural plan is wiser than Christ's supernatural plan?"<sup>20</sup> no response can be given. Any thinking person would simply demand: show us that the plan of virtues as Christ lived them was not in accord with human

<sup>17</sup> Russell, *op. cit.*, 658.

<sup>18</sup> Preface of the Mass of the Nativity.

<sup>19</sup> F. S. C. Northrop, *The Meeting of East and West*, p. 284. New York: Macmillan Co., 1946.

<sup>20</sup> Russell, *op. cit.*, 657-58.

reason, which the philosopher merely expressed; show us the supernatural plan that is opposed to the natural one; point out to us a single theological treatment of virtue that is not supernaturally grounded. As a bonus, square for us a circle.

The life of Christ, the study of the Scripture or the liturgy, may contribute to the "social wisdom that students need today," but they are not adequate to the whole of the pedagogical burden. Only theology can unify and coordinate an entire educational system, "for theology does not receive her first principles from other sciences, but immediately from God by revelation. And therefore she does not receive of other sciences as from a superior, but uses them as her inferiors or handmaids."<sup>21</sup> Moreover, theology makes a unique contribution to all academic pursuits, since "to withdraw Theology from public schools is to impair the completeness and to invalidate the trustworthiness of all that is actually taught in them."<sup>22</sup>

If theology is to have so universal a function, it cannot be the privilege of an intellectual—or clerical—oligarchy. By rhetorical insinuations alone it cannot be made an esoteric doctrine too difficult to be grasped by those who are willing to set aside prejudices. Rather it must be for all what that less-than-great theologian, Cardinal Newman, explained to a lay audience:

I do not understand by Theology, acquaintance with the Scripture; for though no person of religious feelings can read Scripture but he will find those feelings roused, and gain much knowledge of history into the bargain, yet historical reading and religious feeling are not science. I mean none of these things by Theology, I simply mean the Science of God, or the truths we know about God put into system.<sup>23</sup>

Putting the truths about God into system seems to some to bind those truths so tightly in consistency that they become repulsively impersonal and hopelessly impractical. The impersonal character of any science, however, is not a weakness but a strength, since the object of knowledge is truth and not the teacher. Only when Truth Himself is the Teacher can the doctrine be personal in both its source and in its effect. In all other cases, if the teaching is to be personally and permanently effective, it must not be personal in its origin. St. Thomas is

<sup>21</sup> St. Gregory, *Moralia*, xx, 9. MPL, LXXVI, 506.

<sup>22</sup> John Henry Cardinal Newman, *The Scope and Nature of University Education*, Everyman edition, p. 61. London: J. M. Dent, 1915.

<sup>23</sup> *Ibid.*, p. 53.

the Common Doctor of Christendom because there is so little of himself that his teaching is a translucid presentation of Christ and not an opaque opinion as distorted as a holy-card picture. In the makeshift substitutes for theology, the source of doctrine is indeed personal, but the effect is more than often pitiable. Since the personality of the teacher intervenes between Christ and the student, the pictured Christ is at first attractive but soon becomes emotionally cloying, intellectually vacuous, and utterly vapid.

Because theology is thoroughly personal, it is supremely practical. Even a non-Catholic educator would observe about the theology of St. Thomas that "the Roman Catholic Church, using it rigorously and without compromise . . . has captured the devotion and the support of the humbler, the more uneducated and untutored members of society."<sup>24</sup>

If the uneducated and untutored may be catechized in Thomism, college students may be expected to find in it an integration and "maturity of positive appreciation." They will have no more difficulty in grasping principles in the third degree of abstraction than in comprehending the parables of Christ. One and the same in intelligibility are the parable of the barren fig tree, for example, and the principle "as a being is, so it acts," or "no one gives what he does not have." In fact, the fallacy for educators is not in presuming that students may become theologians, but in imagining they are not such already. Whenever a student habitually judges of reality in terms of the Divine Reality, he is a theologian. The course of theology, however, will make of a campus oracle a humble theologian. Only as a theologian can a student know "Christ yesterday, today, and the same forever."<sup>25</sup>

Christ has been pointed out to Catholic educators, by many prophets of new systems. "Lo, here . . . lo, there" is by now distressingly familiar. Following such prophets into academic and religious wastelands, educators have abandoned or neglected "the only true and adequate wisdom" of theology for spurious substitutes. For them, and for all who are seeking a foundation and integration for education, there must be a warning, ". . . to withstand the very beginnings rather than to ad-

<sup>24</sup> Northrop, *op. cit.*, p. 286.

<sup>25</sup> Hebrews, 13:8.

minister the medicine after the disease has grown inveterate."<sup>26</sup> For that cautioning word, Catholic educators may listen to popes or to theologians; they may even hear a non-Catholic educator, who warns: "Suspect the man who talks in slighting fashion of theology."<sup>27</sup>

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Winning six out of six debates, Cardinal Hayes High School won first place recently in the first Gannon Debate Tourney at Fordham University. Twenty-four high schools participated.

In commemoration of the sixtieth anniversary of "Rerum novarum" and the twentieth of "Quadragesimo anno," the Social Action Department of the Diocese of Brooklyn is sponsoring an essay contest for elementary and high school pupils. Cash prizes amount to more than \$2,000; other prizes include four three-day trips to Washington, D.C.

Mundelein College's Magnificat Medal was conferred on Mrs. John J. Daly, NC syndicated writer, by Cardinal Stritch, April 12.

As part of the centennial celebration of the Notre Dame Sisters in California, the College of Notre Dame, Belmont, Cal., recently announced an extensive building program to accommodate its new four-year curriculum.

Most Rev. Francis J. Haas, bishop of Grand Rapids, announced recently that construction of a five-story addition to Girls' Catholic Central High School to accommodate seven hundred more students will begin soon.

Fordham University's College of Arts and Sciences will inaugurate a junior year in France, beginning next fall.

Stonehill College, North Easton, Mass., will admit women students for the first time next fall. Founded by the Congregation of the Holy Cross, the college will graduate its first class in 1952.

<sup>26</sup> Pius XII, "Humani generis," *Acta Apostolicae Sedis*, XXXXII (September, 1950), 577.

<sup>27</sup> Lane Cooper, *Experience in Education*, p. 4. Ithaca, N.Y.: Cornell University Press, 1943.

## THE STATUS OF CATHOLIC JUNIOR COLLEGES—IV

REV. JOSEPH B. TREMONTI, C.S.V.\*

### THE PROFESSIONAL STAFF

The professional staffs of Catholic junior colleges consisted preponderantly (85 per cent) of members of religious orders, and all matters of institutional policy, curriculum, and finance were directly or indirectly controlled by the religious order conducting the school.

The fact that nearly all members of the teaching and administration staffs were affiliated with a religious order simplified some problems and intensified others. Except for the few lay teachers, there were no problems of salary, tenure, retirement, or insurance. On the other hand, it was financially difficult for a Catholic junior college to engage in a broad program with varied offerings that could not be serviced by the members of the religious community.

Twenty-three of the 25 Catholic junior colleges were associated with high schools. For economical operation, it was essential that teachers have classes both in the academy (high school grades) and in the junior college department. Thirty-five per cent of the junior college teachers were employed part-time in the high school grades.

Again this was both an advantage and a disadvantage. Teaching schedules that overlapped college and high school grades probably worked to increase the unity of the education of the students who progressed through the high school and the junior college grades of the institution. On the other hand, it was difficult to obtain enough teachers in some fields with the high degree of specialization required for college teaching.

### SELECTION AND TYPES OF PERSONNEL

In most cases, final responsibility for the selection of the staff rested with the provincial superior. Usually he followed the

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recommendations of the president or dean, who was the chief executive officer. In a few cases, the president was given complete responsibility for selection. In other cases, appointments had to be approved by a controlling board.

With regard to teachers, preference was given to members of the religious community conducting the school. Recommendation depended upon educational background, including a major in special subjects and earned degrees, and successful teaching experience at the college level. Sound judgment, trustworthiness, and skill in dealing with people were also primary requisites.

Although all Catholic junior colleges were conducted by some religious order or community of the Catholic faith, their staffs included some persons besides the members of their respective religious communities. Lay staff members were selected when properly qualified members of religious communities were not available. Table 22 shows the number of religious and lay staff members found in the Catholic junior colleges.

TABLE 22  
NUMBER OF RELIGIOUS AND LAY  
PROFESSIONAL STAFF MEMBERS

Type of Junior College	Number of Schools	Religious		Lay		Totals
		Men	Women	Men	Women	
Men	4	88	—	3	—	91
Women	18	31	259	16	41	347
Co-ed.	3	9	26	8	3	46
Totals	25	128	285	27	44	484

Table 22 shows that there was a total of 484 professional staff members in 25 Catholic junior colleges or 19.5 members per institution. Of the total, 285 or 58 per cent were religious women. In the schools in which women were employed, namely co-educational schools and schools for women, 72 per cent of the staff consisted of religious women. Institutions for men employed only men teachers. All institutions employed men teachers, especially to teach religion and philosophy. Priests were usually selected for this responsibility because of their special training.

Two hundred twenty-six or almost half of the Catholic junior college teachers were employed only on a part-time basis (sum of part-time totals in Table 23). This is due to the fact that

TABLE 23  
PART-TIME AND FULL-TIME MEN AND WOMEN  
PROFESSIONAL STAFF MEMBERS

Type of Junior College	Part-time						Full-time		Total Full- time Equiv.	Number of Schools	Full-time Equiv. per School
	Employed in High School Grades			Not employed in High School			M	W			
	M	W	Full-time Equiv.	M	W	Full-time Equiv.					
Men	34	0	10	24	0	5	37	0	52	4	13.0
Women	29	86	30	3	20	5	16	171	222	17	18.9
Co-ed.	8	10	6	0	12	3	4	30	43	4	10.7
Totals	71	96	46	27	32	13	57	201	317	25	12.6

23 institutions were junior colleges associated with high schools. It is also due to the fact that many of the institutions were small. Consequently, they had to employ part-time teachers in order to provide a complete program.

Only one school employed no part-time teachers. Although the number of staff members per school, both full-time and part-time was 19.5, the full-time teacher equivalent was 12.6 teachers per college. The number of full-time instructors was 10.3 per college.

#### PRE-SERVICE EDUCATION AND EXPERIENCE

Members of the religious communities who had earned doctor's degrees were frequently assigned to teach in college while those who had earned master's degrees were assigned to high school administrative positions or to a combination of teaching in high school and in junior college.

Three measures of education background of teachers were used in this study. They were: (1) the undergraduate and graduate degrees held, (2) the total number of graduate semester hours pursued beyond highest degree held, and (3) the percentage of teachers who had a graduate major in the subjects they were teaching. Data for these measures in the 25 Catholic colleges are compared in Table 24 with those for junior colleges accredited by the North Central Association.<sup>1</sup>

All staff members in Catholic junior colleges had at least a bachelor's degree. A comparatively large proportion (86.8 per cent) had graduate majors in the fields in which they were teaching. The number of instructors in Catholic junior colleges

<sup>1</sup> North Central Association of Colleges and Secondary Schools, "The Faculty," p. 3, *Revised Manual of Accrediting*. Lincoln, Neb.: The Association, 1941.

TABLE 24  
GRADUATE TRAINING OF TEACHERS FOR JUNIOR COLLEGES  
ACCREDITED BY THE NORTH CENTRAL ASSOCIATION AND  
CATHOLIC JUNIOR COLLEGES

Type of Junior College	Individuals Included in Measure	Per Cent			Number of Months of graduate study per staff mem- ber beyond highest de- gree held	Per Cent having a graduate major in present teaching subject
		With Earned Bachelor's Degrees	With Earned Master's Degrees	With Earned Doctor's Degrees		
North Central Publicly Controlled	565	25.8	70.3	3.9	14.8	73.1
North Central Privately Controlled	353	23.9	63.3	12.8	20.9	78.2
United States Catholic	484	37.9	51.8	10.3	13.8	86.8

who were pursuing further studies varied in different institutions from 25 to 100 per cent, with a mean of 61 per cent. This indicated that most teachers of Catholic junior colleges maintained a continuing interest in study and research associated with their teaching fields.

The experience in teaching or administrative work of the professional staff of Catholic junior colleges reached an average of 16.7 years. This is almost twice as great as that in junior colleges accredited by the North Central Association.<sup>2</sup> In fact, the average number of years of teaching experience in the institution in which the professional staff members were located at the time of the study was 9.5 years or approximately one half the total educational experience. This seems to indicate that the Catholic junior colleges have relatively little turnover in staff membership.

All Catholic junior college librarians had full professional status as teachers. Fifty-six per cent of the Catholic junior college librarians held bachelor degrees in library science. The remaining 44 per cent had graduate hours of study in library science qualifying for their work. Of the latter, all had bachelor's degrees; one held a master's, and one a doctorate. They

<sup>2</sup> *Ibid.*, p. 12.

ranged in years of experience as librarians from four to 22 years, with a mean of 10.7.

#### PROFESSIONAL DEVELOPMENT

One of the best evidences that members of a teaching staff are professionally alert is found in the contributions which they make to the advancement of the fields of study in which they are interested. It is not to be expected that the amount of writing and research undertaken by staff members at undergraduate colleges will be equal to such work by staff members of the graduate schools of universities. Many excellent teachers do not contribute extensively to journals in their fields. Professionally minded teachers, however, are constantly working on information which they wish to contribute.

Many Catholic junior college staff members are especially interested in the fields of religion and philosophy. These areas are more suited to individual development than they are to research. However, the amount of research and writing carried on in Catholic junior colleges is not small. Thirty-two per cent of the staff members made some contributions of a research nature during the past ten years.

The research which these members published strengthened and enriched the courses offered in religion, English, psychology, public speaking, music, chemistry, and history. It improved the counseling and guidance programs and led to new courses in current problems. The research included educational topics such as faculty administration, curriculum research in social planning, methods of teaching various subjects, outlines of existing guidance programs, and a variety of text books.

The staff interest in education beyond the problems of the specific institution was measured by membership and participation in the programs of professional associations. The provincial superiors sent delegates to represent the colleges who, in turn, reported the happenings at the meetings to the respective groups of which they were members. All the Catholic junior colleges held membership in the National Catholic Educational Association. Attendance at its annual convention ranged from six per cent in one school to 50 per cent in another, with an average of three members per school in attendance. There were no state or local Catholic educational associations in the areas of the schools represented in this study. Definite interest in

the broad problems of education is reflected by the facts that all Catholic junior colleges are members of the N.C.E.A., and that a high percentage of their teachers attend its annual meeting.

#### PARTICIPATION IN ADMINISTRATION

In all but one institution, teachers participated in an advisory capacity in the determination of policy with respect to curriculum, activities, scholarships, discipline, etc. Participation was attained through discussion and decisions made at staff meetings, through technical advice given by specially prepared members of the staff, and through the organization of special committees. In one institution, teachers had no organized expression with regard to policy determination.

Some administrators claimed that many committees were unnecessary, especially in small institutions like the Catholic junior colleges. They said that committee work needlessly occupied the time of teachers with matters which could be more effectively handled by individual administrative officers. All the Catholic junior colleges, however, had committees for special functions as follows:

*Executive Committee*—To advise and assist the president and deans in general administration of the institution.

*Educational Policy Committee*—(At times this committee had sub-titles of admissions, graduation, curriculum, and discipline). To assist and advise the administrative officers concerning maintenance of desirable disciplinary conditions among students, adjustment of curriculum requirements, fulfillment of graduation requirements, delinquency in class work, the award of scholarships and similar problems.

*Library Committee*—This Committee included in its membership representation of the entire faculty to insure that all interests affected by the library received proper consideration. They functioned in not merely passing upon the general purchasing policies of the library but explored and developed the use of the library as an educational instrument.

The topics considered at staff meetings were the adoption of curriculums, the specification of requirements for entrance and graduation, and similar matters. Meetings generally were held monthly and more often when it was possible for the entire faculty group to be present. In some of the schools, the agenda

for staff meetings were prepared beforehand and copies were given to the teachers. Generally the meetings were formal and were conducted according to the rules of parliamentary procedure. The minutes kept by the secretary constituted the official record of staff decisions and described the important educational policies of the college.

#### TEACHING LOADS

The ratio of the equivalent number of full-time students to the equivalent number of full-time staff members in the average North Central Association junior college is approximately 13 students to one teacher.<sup>3</sup> In Catholic junior colleges, the ratio was found to be 12 students to one teacher. In view of the fact that the President's Advisory Commission recommends a national average of 20 students per staff member in junior colleges,<sup>4</sup> this means relatively small classes and light teaching loads in the Catholic junior colleges.

The number of teaching periods per week was found for 184 full-time Catholic junior college teachers. The mean number of periods for this group was 14.6. For North Central publicly controlled junior colleges, the mean is 18.1 and for privately controlled, 17.4 periods per week. Catholic junior college teachers, as a group, were not overloaded with class assignments.

#### SALARIES, TENURE, RETIREMENT

By far the greater part, approximately 85 per cent, of the services in operating the Catholic junior colleges were contributed by religious members who received no salary. Lay staff members were paid salaries comparable with those performing similar tasks in public and private junior colleges.

Expenditures in dollars and cents for instructional salaries constituted only ten per cent of the total cash expenditures for ten institutions for which financial data were available. It is quite evident from this that the major salary costs of operation of the Catholic junior college are concealed in services contributed freely by the religious communities. In only two of the ten institutions, did the junior college contribute to the gen-

<sup>3</sup> *Ibid.*, p. 13.

<sup>4</sup> President's Commission on Higher Education, *Higher Education for American Democracy*, Vol. III, *Organizing Higher Education*, pp. 7-23. Washington, D.C.: U. S. Government Printing Office, 1947.



eral fund of the religious community \$400.00 per year for each staff member employed. This item was included in the above salary costs.

No retirement provisions nor staff tenure were found existing in the Catholic junior colleges. However, as members of religious communities, the majority of the staff members of Catholic junior college had solved their problems of economic security. Their homes are built and maintained by their community. Salaries coming from other employed members of their community are contributed communally for personal and professional needs. Their lives are simple and their needs few. Incidental to their celibate quest for perfection, no personal dependents looked to them for financial help. They face few social obligations and no demands were made on their income for such secular necessities.

There were no retirement provisions for the lay teachers in Catholic junior colleges. Lay teachers are secured only when religious teachers are not available.

The acute shortage of teachers in religious communities in the past has made it impossible for any community even to consider setting up rules with regard to retirement age and the like. On the other hand, retirement is something that a religious teacher may dislike even more than any lay teacher. He or she is likely to want to be of service to the community as long as possible. Naturally, if a religious teacher is old, infirm or sick, he will be retired to the provincial house of the order.

With regard to teacher tenure for members of religious groups, the communities hold their members in life tenure by virtue of their bi-lateral contract or vow. Placement is based on interest, training, and experience so that for these members there is little need to change assignments.

Only one institution offered hospitalization, accident and straight life insurance for the lay members of the faculty.

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The Curriculum Laboratory of the Department of Education, St. Louis University, is presenting its third annual curriculum conference for Catholic schools, June 6-13.

## OUR OPPORTUNITIES

REV. EDWARD F. GARESCHÉ, S.J.\*

It is a solemn thought, that in our Catholic schools today we have the destined leaders of the Church of tomorrow. Indeed, we have the Church itself. I shall never forget the words of the Holy Father, Pope Benedict XV, when I was privileged to have a private audience with him about the work which I was then carrying on for young people. The Holy Father listened with great attention while I described what we were seeking to do. Then he said with great earnestness: "I bless this work for our youth. They are the hope of the Church. They are the seed from which the future Church must spring." He paused for a moment in deep thought. Then he said: "Indeed, our Catholic youth are the Church of the future!"

Under present conditions scarcely more than half of the Catholic children in the United States can find place in our often over-crowded Catholic schools. But if we use our opportunities to train and mould those students whom we have, we shall by so doing profoundly benefit both the Church and the state of the next generation.

Not long ago at a special meeting of educators and others gathered to discuss social justice and the need of Catholic action, I suggested a careful survey of the end results of our Catholic education. "Here we are," I said, "an immense body of Catholic citizens, ever growing more numerous and therefore potentially more powerful, some thirty millions, in a population of about one hundred fifty millions. It is of unspeakable importance both to the Church and the world that we should exercise our full influence in this country, on the side of justice, religion, and social and political reform." This we must do, because our country is passing through a time of crisis. The whole world trembles on the verge of a precipice, from which Catholic influence and Catholic principles can deliver it.

But we should know what manner of citizen, or leader, the Catholic school system is giving to our country. Considering our unique graces, our possession of the full truth of Christ, our

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potential power, we should be moving, in education, with open-eyed and systematic intention, towards training a generation who will do all that Providence expects at this critical time.

But when we survey our educational system, do we observe enough awareness of these responsibilities, these modern needs? Are definite and systematic efforts being made to adjust our teaching to the requirements of the time? Are we training our pupils with a clear eye to the difficulties they will meet, the dangers they must face, and above all, the opportunities they should seize upon? We have seen again and again how small, determined groups can grasp power and influence and can indoctrinate multitudes with their point of view. Is the vast multitude of Catholic students who graduate from our institutions equipped and trained to exercise even their proportionate influence on the course of events?

We are still a free nation. The Church flourishes under our republican institution. For Catholics in our great cities, there are many opportunities for salutary political and social influence. In smaller towns the field, though more restricted, is still very great. Even in most rural districts, freedom of speech, of religion, of the vote is also found, except in the most bigoted and darkened districts. Our own freedom and plenty make it hard for us to realize that so much of the world is in the grip of the iron despotism of that atheistic communism whose avowed and partly successful program it is to kill all religion and all true freedom and to reduce the whole world to a Godless and heartless slavery.

It will be too late to regret the loss of our freedom, of our civic and religious rights, of respect for the sacredness of human personality, when, through our apathy and neglect of opportunity, the Soviet program has succeeded. Now is the time to organize and strengthen our people, to instruct and to fortify them actively to resist the powers of evil. In a little while, unless we do our duty, or unless God works a miracle, it will be too late. In other great crises in Church history, many Catholics have seen the coming danger and warned against it. But with sad apathy and procrastination the great body of the faithful have done little or nothing to prepare for the coming storm. So it has broken over Catholic lands and carried away vast segments of the Catholic people into heresy or schism.

But even these dreadful losses to the Church in the past are not comparable to the calamity which threatens us now. Then, great sections of the world remained Catholic and even in countries which left the Faith it was possible for some of the people to retain their Catholicity. But if the storm which menaces us now should break unopposed, or without sufficiently strong opposition, then it may sweep over the whole world and Catholics must go back to the life of the catacombs.

It is extremely difficult to get those of our Catholic people who are already grown up to do their full part in meeting the needs of our times. They are set in their ways. They are difficult to convince. Some of them will do something to meet the needs of the times, but we can hardly expect an all out mustering of their forces. We should do all we can to enlist them in effective work to meet this menace of atheistic communism, but we must not be disappointed if they do not respond as we hope. They are on the way out, and the younger generation is moving into their field of action.

With the young the case is quite different. They are impressionable and enthusiastic, hopeful, full of energy and potential courage. In our classrooms we have the moulding of their personality; we can give them ideals and ideas. This is one of the reasons why the atheistic communists so hate and oppose Catholic education and why they make such heroic efforts to mould the youth of each country which they enslave to their own image. To make the young people atheistic is one of their great objectives. By making our young people thoroughly Catholic, in the best sense of the word, enlightened, well informed, courageous, earnest and self-sacrificing, upright and pure and then by giving them the militant spirit to resist evil and to fight for the Church of God is the way in which we can save the country and the world.

But it is quite clear that our present methods are not enough for this. Surveying our graduates as they are we see that in many cases their Catholicity is solid, their practice faithful, their faith sincere. But who that knows our Catholic people well would say that they are eminently characterized by those virtues and qualities which the Church needs in her children so as to do her duty in these troubled times? If they were, we should see Catholics in key positions and Catholics taking effective

measures to counteract atheistic and anti-Catholic propaganda. We should observe that the Catholics were notably rising to the top through hard work and special service, were assuming a more and more salutary influence in the councils of the country, using their political power individually and collectively to put into office men of reproachless character, great talents, and stainless patriotism.

We should observe with joy that as soon as the Holy Father issued one of his timely and vital encyclicals, giving needed directives to Catholic action and thought, our whole Catholic body would thrill in response. The leaders of the people would make it their duty to become thoroughly acquainted with what the Holy Father means and intends. Then they would explain it to the rank and file, and all would start to work with energy and self-sacrifice to do as the Pope expects them and to get non-Catholics of good will to work with them. In this way, the wisdom and prudence with which the Holy Spirit inspires the Vicar of Christ would be translated into action. Society would be Christianized, and the sour and evil soil of social injustice, greed, lust, and tyranny, in which the rank weed of atheistic communism springs up and flourishes, would be replaced by the pure, clean and fertile soil of Christian charity, justice, purity and freedom.

With our thirty million Catholics thus marshalled in the cause of Christ, or at least with a great number of them alerted and inspired, instructed and organized for the cause of Christ our King, which is the cause of humanity, a powerful leaven would begin to work in the whole social body. Good and well-meaning people outside the Church would be glad to find a means of solving the problems and remedying the evils of the day by cooperating with the Catholic program. Political corruption, which is more wide-spread in this country than most citizens think, would be reduced to a minimum. The dreadful moral corruption which is sapping the life of so many of our young folk would be cured, so far as it is humanly possible, and would cease to flaunt itself before the eyes of our youth. The syndicates of crime, gambling, prostitution, and other ingrained evils would be greatly curtailed, both by public opinion and by just repression. Injustices and cheating in business life would be lessened. The power of selfish politicians who are willing to

bring the country to the edge of ruin to satisfy their personal ambitions would be restricted. In a word, society would be brought nearer to the Christian, that is, to the Catholic ideal.

With a laity trained to meet the real needs of the day, the problems and perplexities of those who rule the Church would be greatly lessened. With a Catholic leadership at the same time both capable and strong and prudent and docile to authority in matters which concern the Church, many of the present-day difficulties with which the Church authorities have to contend would vanish away. The due place and rights of the laity and of the clergy, their duties and responsibilities, would be known by all.

The service of eminence, that excellent accomplishment of one's work which is the result of labor and self-sacrifice and which brings such special influence and power for good, would be rendered by many worthy Catholic men and women. The power they would thus gain would be used unselfishly for the good both of the state and of the Church. Evidently, conversions would multiply. Out of our hundred million non-churchgoers many would see the light and would receive the gift of faith. Catholic literature would have a new birth and the great talent latent in our people would express itself in a renaissance of Catholic letters and art, so needed in our times. A due proportion of the leaders of culture would be Catholic, and the immense wealth of Catholic history, tradition, doctrine, and ritual would enrich society as it has done in more favorable days in the past.

If all of this seems Utopian, let us ask ourselves why our good people in this land, with their talent, their resources, and their numbers, could not accomplish at least a large part of what we have described. If the enemies of the Church are able to arouse such enthusiasm, to elicit such self-sacrifice in behalf of their dark and atheistic creed, should we not be able to surpass them, we who have all the grace, the brightness, the strength, and the beauty of the fullness of Christ's truth? Some observers of young communist workers in this country have compared their energy, zeal, self-sacrifice, and their ardor for proselytism to those of the early Christians. They are persuaded, or they persuade themselves, that they are working for humanity, not seeing the utter impossibility of human happiness without



the knowledge and love of God. But if they, with so little, accomplish so much, what could not our young people do, taught, trained and inspired with the fullness and the beauty of Christ's doctrines and inspiration?

And what means can we use to bring about these great advances in Catholic education? What we have said is not meant to criticize or belittle the splendid work of Catholic educators until now. Rather, we would say to them: You, who are so good, can you not become a little better? You, who teach our children their faith and set their feet on the way of a good Catholic life, can you not inspire them with a little more zeal, a little more unselfishness—that additional zeal and self-sacrifice which will set them working to save and sanctify their own souls by helping others to carry out in their daily lives to an ever higher degree those teachings of Christ that whatever we do to His least brethren is done unto Him, that we are all our brothers' keepers, that whatsoever we would that anyone should do to us, He wishes us to do it to them, for His love?

It would not require very much more thought, planning, and effort greatly to increase the efficacy of Catholic action along the lines we have described. It is a question of giving a direction to our teaching and of trying deliberately to inspire our young people with that active and practical charity which makes them want to help others and to spread and defend the Church and the state in the ways we have mentioned.

If we lived in normal times, if we had years to plan and decide, if Armageddon were in the distant future, then we could go comfortably about our present ways, let well enough alone and hope that some future generation of Catholic graduates would act as we have described. But the day of reckoning may be sooner than we think. The forces of evil are gathering with terrible rapidity. Our civilization which had looked so strong and enduring trembles at its foundations. It is essentially a Christian civilization, and immense numbers of people who love its freedom, its good-will, and its respect for the rights of the individual are, alas, no longer Christian and therefore they have neither the stability nor the grace which are necessary in these trying times. If the next generation of our young people now in our schools can be made apostles, they can restore the foundations of Christian civilization and so they can save the world.



## WHY NOT A CORE CURRICULUM IN HOMEROOM GUIDANCE?—II

SISTER MARY LEONELLA, C.S.C.\*

The sample units here presented are, of course, merely suggestive: each homeroom teacher can undoubtedly think of better subject matter and more interesting ways of presentation. In general, it is important that routine be avoided in presenting these units—that plans be varied and purposeful. Some really meaty material should start each unit; it is useless to talk about nebulous ideas. This will keep the units from degenerating into boring moralizations, so distasteful to both teacher and pupil. At the beginning of the year it is commendable to take some periods for acquainting the students with the customs and standard practices of the school and for reviewing the elements of parliamentary law.

No mention is made in the units of movies, or other visual aids, or of inviting speakers to the school, because these facilities differ so widely in schools; but they are important and helpful in forming concepts and supplying bases for discussion. It must be remembered above all that the objective of all guidance is intelligent self-guidance. How long each unit should last depends upon how well developed are the units, the needs of the children, and the time available. The units should be long enough for growth to take place and for convictions to be set but not so long as to induce boredom.

This modest attempt at a core curriculum in homeroom guidance is by no means exhaustive. Since there is such an acknowledged need of guidance, any constructive attempt is a contribution. This article is presented in the hope that someone may be induced to think further along these lines and produce something really worth while.

### I. UNIT ON PROBLEMS IN RELIGION AND MORALS

*Problem:* Why is there no peace in the world today?

*Aim:* To lead each student to realize that in modern life secularism is the chief obstacle to happiness.

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*Objectives:*

- I. To give an understanding of the meaning of secularism and a knowledge of its inherent dangers.
- II. To foster the ability to recognize the effects of secularism in society in general and in the individual in particular.
- III. To help students reach the conviction that only by uprooting secularism from their lives may they attain true happiness.

*Content:*

1. Why is there no peace in the world today? Nations cannot trust each other. Every nation looks for its own good exclusively.
2. Why are there no bases of trust? Men generally adhere to no universal principle: Russia doesn't keep promises; we compromise our consciences.
3. Why no universal principles? Neglect of moral law—expediency.
4. Why this neglect? Chiefly indifferentism. Man blinded by material progress.
5. What is this indifferentism? Secularism—the resolute exclusion of God and religion from life, social atheism.
6. When did it start? Result of the Reformation.
7. What are the characteristics of secularism? Independence of God. Rejection of religion.
8. What are the effects of secularism? International situation—peace, freedom of minorities. National situation—politics, school preoccupation with science. Individual—books, movies, morals, etc.
9. Remedies for secularism? Individual repudiation—return to real vocation of man. Question of what brings happiness. National repudiation. International repudiation.
10. What will I do?

*Bibliography:*

- Fee, John D. *Secularism, Life Without God*. New York: Paulist Press, 1947.
- Maguire, J. J. "Illogical Dr. Stace," *Catholic World*, CLXVIII (November, 1948), 102-105.
- Stace, W. T. "Man Against Darkness," *Atlantic Monthly*, CLXXXII (September, 1948), 53-58.

*Suggested Activities and Experiences:* (1) Begin discussions by bringing in clippings on international situations. (2) Guide children to correct evaluation by means of leading questions in the outline. (3) List these questions on board or make up diagram showing their relationship. (4) Assign for ten-minute periods in following week any or all of the following: (a) Newspaper clippings, etc. (b) Talk to others outside and get their views on the subject. (c) Reports from pamphlets, etc. (d) Posters depicting dangers of secularism. (e) Study of Christopher movement. (f) Suggestions of what I can do to fight secularism—in myself, in others. (5) Have pertinent material ready yourself each day to motivate period. (6) As far as possible, let children carry on discussions once they have correct concepts. (7) Be enthusiastic, sincere, and vitally interested yourself. (8) Have children evaluate what the unit will mean in their lives. (Activities such as these are effective in all the units; hence, this section will not be repeated in the unit outlines that follow.)

*Problems for Additional Units:* (1) Can I be happy if I have to suffer? (2) Gap between anticipation and realization. (3) How can I be happy? (4) Difference between pleasure and joy. (5) Why does God permit suffering? (6) Are the natural virtues necessary? (7) How can a person of naturally weak will be held responsible in the face of temptation? (8) Is it a sin to believe in evolution? (9) Is there salvation outside the Catholic Church? (10) May a Catholic elope and be married?

*Evaluation:* Judge from the oral response of the children whether or not the objectives have been realized. Bring in the effects of secularism when working out any other units in the homeroom guidance program.

## II. UNIT ON FAMILY RELATIONS

*Problem:* Are you a success at home?

*Aim:* To impress students with the importance of a healthy family spirit, both for the individual and the nation.

*Objectives:*

I. To help to an understanding of and sense of responsibility in making their homes happy, and thus contribute to national happiness.

II. To begin the ability to diagnose their emotional home problems.

III. To give them a healthy attitude toward their homes and an appreciation of their parents' sacrifices.

*Content:*

1. Bring in current cases of maladjustments on the part of children in the home—real-life situations from books, newspapers, personal anecdotes, etc.

2. What are the causes of these conflicts? Selfishness, ingratitude, lack of respect, misunderstanding, pride, secularism—get from specific cases; list on board.

3. What are some solutions? Let children propose. Thinking of others, understanding others, prayer, sympathy, sense of humor, patience.

4. Ask students to relate experiences of their own or ones of which they know. Try to bring in everyone on the discussion and keep main thought moving forward.

5. The discussion will undoubtedly highlight certain conflicts that need more debate. About ten minutes before the period ends, ask students to name these highlights and ask for volunteers to present more cases and solutions for discussion in the ten-minute periods during the next week.

6. If feasible, present a panel discussion for another homeroom class using the best cases and solutions they have discussed.

7. Encourage them to make one resolution concerning home relations.

*Bibliography:*

Crawford, C. C., Cooley, E. G., and Trillingham, C. C. *Living Your Life*. Boston: D. C. Heath & Co., 1940.

Lord, Daniel A. *Some Notes for the Guidance of Parents*. St. Louis: Queen's Work, 1944.

Price, Hazel Huston. *Living with the Family*. Boston: Little, Brown & Co., 1944.

*Problems for Additional Units:* (1) Going out at night. (2) Using the car. (3) Selecting clothes. (4) Doing jobs at home. (5) Crowded quarters. (6) Mothers who work. (7) Parents who are problems. (8) Hobbies. (9) How to put on a party. (10) Courtesy in the home.

## III. UNIT ON SCHOOL RELATIONS

*Problem:* Are you a rebel? (Unit on authority.)

*Aim:* To inculcate right ideas toward authority.

*Objectives:*

I. To give an understanding of the responsibility and origin of authority.

II. To lay the groundwork for the ability to obey cheerfully, acknowledging the necessity of authority.

III. To foster an attitude of respect toward those placed in authority.

*Content:*

1. Ask students if they think themselves rebels. What is a rebel? A fine fellow who walks free and untrammelled? He would like to think so, but the truth is that he is yellow, selfish, egocentric, proud.

2. Discuss basic ideas of authority with the students. Bring out the idea that it is just as foolish not to acknowledge authority as to deny the law of gravity. Authority is one of the laws made by God for our protection.

3. We need to serve (not in any servile way) but beautifully, acknowledging our dependence upon God. God does not follow us around all day saying, "Do this or that," but He has placed others over us. When we resist authority we really slash out against God.

4. You won't be happy unless you serve. Happy people are the ones who aren't always thinking of their "rights" but who are helping others. Just serving ourselves doesn't satisfy us; to be happy we have to serve something outside ourselves.

5. If you rebel against ordinary commands, better do some thinking before you are too far along the road of unhappiness. God did not make you to be a belligerent, chip-on-the-shoulder fellow who is a nuisance to every one. Remember that authority is necessary, reasonable, pays off, is the normal way of life and the guide to eternal joy.

6. Is being a rebel manly? The manly thing is being like a man and a man knows that it is foolish to go against the very law of his being.

7. Suppose you really know better how to do something or have a good reason for not obeying. Keep your temper and

present your case courteously. Nine out of ten times you will be listened to. The tenth time do what you are asked to do and thereby hack out for yourself a fine big piece of character. You can take it!

8. If we discuss some of the situations that arise in school concerning authority, we can see these principles more clearly. How about the fellow who talks out of turn all the time? the fellow who criticizes everything? the one who breaks training repeatedly and is loud in his anger when the coach puts him off the team? the girl who smokes repeatedly on the premises because she is adept at getting away with things? those who are so proud of having "told off" a teacher?

9. Divide the class into groups of about four and ask them to choose a situation to dramatize. Ask them to dramatize the rebel in action and then to take the same situation and dramatize what the normal reaction would be. Assign these for the next week's ten-minute periods. See that the first ones set the standard.

10. Reports could be given on such subjects as, "Without authority nothing great could ever be accomplished in life," "The quickest way of being unpopular—arrogance," "I know best."

*Bibliography:* There are so many available authorities on this subject and so many examples to be drawn from the individual schools, that no books are mentioned here specifically.

*Problems for Additional Units:* (1) Study habits. (2) Human respect in choosing classes. (3) Working after school. (4) Must I keep up with the "Jones." (5) Tardiness. (6) Use of library. (7) Advantages of an education. (8) Making the best use of time. (9) Student council. (10) Classroom courtesies.

*Evaluation:* Frankly discuss with the students what they have gotten from the unit—what ideas they have on authority. Have them write anonymously for about five minutes on rebels. If the unit is well worked out, let them plan its explanation and illustration; use the best of the skits for an assembly.

#### IV. UNIT ON SOCIAL RELATIONS

*Problem:* What are my assets and liabilities?

*Aim:* To enable the student through acquired self-knowledge

to gain an objective self-evaluation which will lead to progress in social maturity.

*Objectives:*

I. To help students understand the need of self-knowledge and self-evaluation.

II. To give the ability to look at self more objectively.

III. To create the desire for and appreciation of social maturity.

*Content:*

1. Have students check a personality rating scale.  
2. Afterwards ask which items they think most necessary.  
3. How will they attain these qualities? Three "P's"—plan, push, perseverance. Decide definitely what is wanted, fix the will upon it, and keep after it. Explain that the will is a blind faculty, that it will go where it is directed.

4. Do they know anyone who has the qualities they have picked out? Ask for examples to prove the person has the quality.

5. Ask for volunteers to read and report on these qualities during next week's ten-minute periods. Teacher should select books that will fit the needs of children. If she wants this to be worth while, she should coach carefully the first couple of students who are to report; they will set high standards for the next ones to follow.

6. If the teacher has noticed that any student needs help in some particular trait, she should tactfully see that an appropriate book is made available for him.

*Bibliography:*

Kempf, Joseph G. *Helping Youth to Grow*. Milwaukee: Bruce Publishing Company, 1941.

Magner, James A. *Personality and Successful Living*. Milwaukee: Bruce Publishing Company, 1944.

Strang, Ruth. *The Role of the Teacher in Personnel Work*. New York: Bureau of Publications, Teachers College, Columbia University, 1946.

Wright, Barbara. *Handbook for Group Guidance*. Chicago: Science Research Associates, 1948.

*Problems for Additional Units:* (1) Getting along with people. (2) Becoming popular. (3) Boy-girl relationships. (4) Petting. (5) Make-up. (6) Grooming. (7) Drinking, smoking.



(8) Dating, going steady. (9) Thoughtfulness. (10) What do I want in a life partner?

*Evaluation:* Collect the rating scales (have them numbered but not named) and let students get them at intervals in order to check progress. Teacher herself can note specific instances and comment individually and collectively upon them.

V. UNIT ON COMMUNITY AND VOCATIONAL RELATIONS

*Problem:* Do you know where you live?

*Aim:* To arouse an interest in the community and to acquaint students with their immediate environment.

*Objectives:*

I. To begin an understanding of the social duties and rights of living in a community.

II. To familiarize the students with the community organizations and public figures.

III. To give students an appreciation of the work of the community and an idea of their place in the scheme of civic life.

*Content:*

1. From the provocative question, "Do you know where you live?" proceed to specific questions. Who is the mayor? who are the other officials? where is the capitol? court house? city hall?

2. Having created a need for knowledge, launch out into an interesting discussion of the origin of the community, some customs, etc. Ask students to collaborate in making a list of events, places, and persons they should know about and ask for volunteers to do some outside research on these items for the next week.

3. Point out reasons for being proud of the immediate community. List them on the board so they will see them.

4. What are some of the needs of the community? Playgrounds, schools, homes, clean-up campaigns, etc.

5. Where do I fit in the community? What can I do individually for it? Take care of property; be an individual Chamber of Commerce; be improvement conscious; write to public figures in approbation or protest; support civic entertainments, etc.; report anything suspicious; personal integrity.

6. Ask two groups to narrate a week in the life history of "Susie Jones" and "Willy Smith," pointing out all the events in

their lives that touch upon the community. Perhaps a pantomime with a narrator? Assign for periods during the next week.

7. A scrapbook on the local community could be started which would be donated to the library.

8. This unit could be used as a basis for other units on civic consciousness on a state or national level.

*Bibliography:* Consult the Chamber of Commerce, Service Clubs, and City Hall for specific information.

*Problems for Additional Units:* (1) Name three "always" and three "never" rules for safe driving of automobiles. (2) Distribute vocational pamphlets and have students report on them. (3) "Be not simply good; be good for something."—Dickens. (4) Have students interview business men, etc., asking conditions for success and the needs of the profession. (When sending out students to interview, be sure the group with your help formulates definite questions and reviews the matter of courtesy.) (5) Waste. (6) Safety. (7) Occupations. (8) College or work? (9) Marriage as a career. (10) Planning for the future.

*Evaluation:* Have the students fold paper in half and list in one panel all the benefits received from the community and in the other what the students have done for the community. Ask them to form one practical resolution.

• • •

University of St. Louis' Dr. Armand E. Brodeur has invented an inexpensive, portable apparatus that makes possible X-ray pictures at the rate of four per second.

A graduate fellowship in polymer physics has been established at the University of Notre Dame by United States Rubber Co.

Parks College, aeronautical school of St. Louis University, has been selected by the U.S. Air Force to train personnel.

De Paul University's downtown College of Arts and Sciences has changed its name to University College and will increase its program of adult education and of other non-degree courses. On the basis of improved conditions since it dropped DePaul from its approved list last year, the Commission of Colleges and Universities of the North Central Association recently reinstated the university for the next two years.

## BOSSUET AND THE ASSUMPTION

SISTER M. ESTELLE, S.D.S.\*

Much has been written about Bossuet the tutor, Bossuet the controversialist and Bossuet prince of the funeral oration. The Eagle of Meaux, painted for posterity by Rigaud, is remembered mostly as the intellectual giant and fighting prince of the Church of France. Yet there is another aspect of Bossuet that should be brought to the fore, especially in these days of Marian devotion and scholarship. He was Mary's Troubadour of the seventeenth century.<sup>1</sup> She was to him "The Perfect Woman" and "God's Masterpiece." His love for her was above the ordinary and it took all the flame, color and music of his soul to express it. He tells us:

O Mary,  
if I should have the spirit of an angel  
or of the sublimest Seraph,  
my conception of you would be too base  
to understand the most perfect union  
of the Eternal Father and you.<sup>2</sup>

He searches the riches of the French language, produces all the mastery of his oratorical art and borrows from the treasures of his experience and knowledge; yet he falls short and must content himself with praising Mary by the accumulation of negatives:

No . . .  
neither the faith of the patriarchs  
nor the foresight of the prophets  
nor the indefatigable zeal of the apostles

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<sup>1</sup>Gustave Lanson, *Bossuet*, p. 52. Paris: Oudin et Cie., 1901; J. Calvet, *Bossuet et nous*, p. 11. Paris: Amitiés catholique françaises, 1920; Désiré Nisard, *Histoire de la littérature française*, Tome IV, p. 270. Paris: Firmin Didot et Cie., 1882; Ferdinand Brunetière, *Bossuet*, p. 221. Paris: Hachette et Cie., 1914.

<sup>2</sup>J. Lebarq, *Oeuvres oratoires de Bossuet*, Tome I, p. 86. Paris: Desclée de Brouwer et Cie., 1926. (Translations are by the writer. Punctuation follows the thought and not the original punctuation, which is confusing to modern readers.)

nor the invincible constancy of the martyrs  
 nor the persevering penitence of the confessors  
 nor the inviolable purity of the virgins  
 neither that infinite variety of grace and virtue  
 which the efficacy of the Holy Spirit and the  
 fruitfulness of the Blood of a Redeeming God  
 causes to shine in the different orders of the Blessed  
 have anything which might approach (in excellence)  
 this admirable Virgin.<sup>3</sup>

It is a great loss to the English-speaking world that many of these beautiful passages from Bossuet's Marian sermons are not accessible, at least in translation. Perhaps some future scholar and lover of Mary will undertake the task. At any rate, the purpose of this article is to try to portray, in a small way, Bossuet's great love for Mary and the lyrical richness with which he expresses it in his sermons on the Assumption.

Bossuet tells us that Our Lady, Queen of Heaven, was no exception to the law of nature and of death. Not, however, in the ordinary fashion of mortals was she to pass from this life to the next. A miracle had given Mary her Son; another miracle would return her to Him. The source of both miracles was love, the double love of the creature for its God and of the mother for her Son. Captivated by this idea, Bossuet continues:

I have told you that Mary's death was miraculous;  
 I change the argument now; her death was not the miracle.  
 Rather, it was the cessation of the miracle.  
 The continuous miracle was that Mary could  
 live separated from her Well-Beloved!<sup>4</sup>

In this same spirit he cries out in words which cannot be rendered fully except in their original onomatopoeic form:

O amour de la Sainte Vierge!  
 ta perfection est trop éminente;  
 tu ne peux plus tenir dans un corps mortel;  
 ton feu pousse des flammes trop vives  
 pour être couvert dans cette cendre.<sup>5</sup>

Bossuet seeks all manner of comparisons to illustrate this happy and tranquil death of Our Lady. He tells us:

<sup>3</sup> *Ibid.*, Tome V, p. 386.

<sup>4</sup> *Ibid.*, Tome III, p. 495.

<sup>5</sup> *Ibid.*

Just as a gentle touch  
 severs the ripe, ready fruit;  
 or as the incense-perfume  
 spirals its way to the sky,  
 so too, Divine Love alone  
 rends Mary's pure soul to God,  
 elevates it sweetly heavenward.<sup>6</sup>

But it was not enough for Bossuet to let his heart and love speak. He bases his doctrine upon the assurance of reason and theology. "The sacred body of Mary, the Throne of Chastity, the Temple of Incarnate Wisdom, the Instrument of the Holy Spirit and the Seat of Virtue of the Most High could not [possibly] remain in the gravel!"<sup>7</sup>

Bossuet transports us now to the skies to describe for us the splendor of Mary's Assumption. He imagines the Virgin clothed in her royal robes, preparing for the grand procession. A silver ray marks her path like a rich rug. She, as the radiant "Assunta" by Vecelli, is supported by cherubs on sun-filled clouds. Slowly she mounts toward the Throne of the Eternal Presence where her Son and God with the Holy Spirit await her.

Like a dramatist, Bossuet draws the curtain before our eyes and we see the celestial vault as the stage setting across which the principal celebrities are slowly making their way toward the portals of heaven. Jesus cannot await Mary's royal retinue. Joyfully He goes to meet her; and as her living chariot supports her ever higher, Bossuet addresses Him:

Worthy Chariot of Triumph!  
 How well is she repaid now  
 who first bore the burden,  
 the child-burden of Your Infancy.<sup>8</sup>

He turns to Mary:

Surely, Holy Virgin,  
 You are truly supported by the Well-Beloved;  
 it is from Him that you derive all your glory.  
 His mercy is the foundation of all your merits.<sup>9</sup>

<sup>6</sup> *Ibid.*, p. 496.

<sup>7</sup> *Ibid.*, p. 497.

<sup>8</sup> *Ibid.*, Tome I, p. 67.

<sup>9</sup> *Ibid.*

Such a grandiose spectacle is not conceivable without music. Bossuet, who was instinctively an artist, did not omit it. He calls upon the harmony of the spheres:

Ye Heavens . . .  
 who by your immutable strains  
 keep the harmony of this universe,  
 intone a new song! A canticle of praise!<sup>10</sup>

With Bossuet we have now reached heaven's gate. All the Blessed Spirits are there.

The Ambassadors of God approach the Virgin. Moses can hardly contain his joy. Seeing the Queen arrive, he repeats his beautiful prophesy: "There shall arise a star from Jacob and a scepter shall spring from Israel." [Num. XXIV, 17]. Isaias, elated by the Spirit of God, chants in his ecstasy: "Behold the Virgin who was to conceive and bring forth a Son." [Is. VII, 14]. Ezechiel also has beautiful things to say: "Closed door through which no one has entered nor gone forth; because it is through it that the Lord of Hosts has made His entrance." [Ezech. XLIV, 2]. And, David, striking his celestial lyre, chants: "I see at thy right hand, O my Prince, a Queen dressed in gold; all the glory of the king's daughter is from within." [Ps. XLIV, 10, 14, 15].<sup>11</sup>

While the Virgin is entering the joys of paradise, singing anew her Magnificat of Exultation, Bossuet turns to us, exiles of earth:

Shall we be the only ones  
 who take not part in this solemnity?  
 Shall we not then follow her,  
 applauding our Princess Incomparable?

Turning to Our Lady to bid her farewell, he says:

Holy Virgin,  
 it is true we are still on Babylon's shores,  
 nevertheless, we shall resound our hymns  
 even to the celestial Jerusalem!<sup>12</sup>

The ceremony of the Assumption is over. Bossuet, eager to have us understand that Mary was not only worthy of such honors, but that she had merited them by the three great virtues of her life, namely, her humility, her virginity and her love for her Son and God, exclaims:

<sup>10</sup> *Ibid.*

<sup>11</sup> *Ibid.*, p. 68.

<sup>12</sup> *Ibid.*

O Mother of Jesus Christ!

Because you have called yourself, a handmaid,  
today Humility has prepared for you a throne;

arise, take the place of eminence and receive  
the absolute dominion over all creatures!

O Virgin, all holy and innocent,  
purer than the rays of the sun!  
You have wished to purify yourself  
and mingle among sinners;

your humility shall be their second refuge  
and their principal hope after Jesus Christ.

Finally, you, having lost your Son—  
it seemed He had deserted you—  
languished so long on this strange world.

Because you submitted patiently  
to such humiliation,

this Son wishes to take back His rights  
which He had ceded but for a time to John.

I see Him! He stretches out His arms to you  
and all the celestial court honors you.

O Happy Virgin, ascending the heights;  
filled with delights are you  
in the embrace of your Well-Beloved!<sup>13</sup>

Bossuet attempts to hint at this great love of Jesus for Mary and Mary for her Divine Son, but he despairs and ends each attempt with "il n'est pas possible."<sup>14</sup> Nevertheless, even his attempts are gems of poetry.

If to love Jesus and to be loved in turn  
are the twin attractions of Divinest blessings,  
what abyss of graces—speaking human-wise—  
must not have deluged Mary in her inmost soul!

<sup>13</sup> *Ibid.*, Tome III, pp. 504-505.      <sup>14</sup> *Ibid.*, p. 494.



Who can dare describe the fire of this love,  
fruit of nature's tenderness and efficacious grace?

Jesus never tired being loved by Mary,  
while satiety for Mary meant loving Jesus more!

We can, indeed, have some lowly ideas of this mystery,  
but to conceive what was the ardor, what

the vehemence of those torrential flames with which  
Jesus covered Mary and which she returned continually—

believe me! the Seraphim, most brilliant as they are,  
cannot comprehend it!<sup>15</sup>

It is in his Marian works that Bossuet speaks with the richness of a poet, the reverence of a priest and the love of an apostle of Mary. Of him also, Our Lady could have said, as once Christ said of Saint Thomas: "Well hast thou written of me, Jacques-Benigne Bossuet!"

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Henry Ford II, president of the Ford Motor Company Fund, a non-profit corporation completely independent of the Ford Foundation, announced in April that the Fund will award 70 four-year college or university scholarships to sons and daughters of Ford Motor Company employees in its first annual scholarship competitions. Scholarship awards will cover tuition and customary fees and a portion of the student's living costs. Scholars are free to select any approved college or university. Very Rev. C. J. Steiner, S.J., president of the University of Detroit, is a member of the Ford Scholarship Board.

University of San Francisco scientists recently completed a research project in which they manufactured at \$450 a pound a rare chemical compound, xanthurenic acid, which formerly cost \$300,000 a pound. Dr. Arthur Furst, associate professor of chemistry at San Francisco, is the first American to synthetically produce the material. The acid is used in detecting the causes of certain vitamin-B deficiency diseases.

<sup>15</sup> *Ibid.*, Tome I, pp. 69-70.

## **THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS\***

### **CONSTRUCTION OF AN OBJECTIVE TEST ON THE APOSTLES' CREED FOR HIGH SCHOOL PUPILS by Rev. Charles P. McGarry, M.A.**

Using the discriminatory power of items as a basis, this study selects from 252 experimental items 175 for a forty-minute high school test on the Creed. After subjective validation of the 252 items, they were given in two test forms to 312 high school pupils, who were selected from three schools. A group of 104 pupils were chosen from each school on the basis of the I.Q. intervals of Terman's distribution. The discriminatory power of the items was determined by comparing the results on each item made by the pupils in the highest and the lowest quartiles according to scores on each experimental test form. The items in the final test are those which showed a high degree of discriminatory power.

### **A STUDY OF THE ATTITUDES OF CATHOLIC HIGH SCHOOL STUDENTS TOWARD THE VIRTUES OF HUMILITY AND PATIENCE BASED ON A SELECTED READING PROGRAM by Sister M. Rosella Zirkel, S.S.N.D., M.A.**

This report presents the results of a study designed to appraise the value of spiritual reading as an aid to guidance. Students were assigned selected readings dealing with the virtues of humility and patience. After the reading period, students indicated their attitudes toward the two virtues by checking an attitude scale, prepared by the investigator for this purpose. Comparison was made between the attitudes of the students who had followed the reading plan and the attitudes of a group of students who did not have this special preparation. Analysis of the data gathered showed no significant difference between the two groups. There was, however, some indication that the spiritual-reading group was better disposed for guidance.

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\*Manuscripts of these master's dissertations are on deposit at the John K. Mullen Memorial Library, The Catholic University of America, Washington 17, D.C.

**SOME CONTRIBUTIONS OF ART EDUCATION TO THE FIVE-FOLD DEVELOPMENT OF THE CHILD IN THE ELEMENTARY SCHOOL** by Sister M. Jamesetta Slattery, S.S.J., M.A.

The influence of art instruction on the child's development in physical fitness, economic competency, social virtue, culture, and moral perfection was the problem of this study. Evidence is presented to show that through manipulating and re-shaping objects of the material world, sharing and appreciating the creative work of others, and understanding and using the principles of design, the child grows in attitudes, habits, and skills which are essential to Christian living. The study concludes that art instruction is an effective means for both natural and supernatural development. It strengthens the child's understanding and appreciation of his relationship to God, to his fellow men, to nature, and to himself.

**AN ATTEMPT TO MEASURE THE RELATIVE EFFECTIVENESS OF DRAMATIZATION AND DIRECT CORRELATION WITH LIFE TODAY IN THE PRESENTATION OF OLD TESTAMENT EVENTS TO EIGHTH GRADE RELIGION CLASSES** by Sister Dolorice Costigan, M.A.

Fourteen Old Testament events were presented to two matched groups of eighth grade girls. With one group, the basic instructional technique was dramatization, both formal and informal; correlation between life today and the significance of the Old Testament events was the technique used with the second group. After a semester of study, pupils were tested; two objective tests and four essay tests prepared by the investigator were used to measure results. The study reveals that the correlation method was more effective than dramatization and that teaching is strengthened by the use of a combination of the two techniques.

**THE CORRELATION OF RELIGION WITH LITERATURE IN FOURTH YEAR HIGH SCHOOL TEACHING** by Brother Edward Columba O'Connor, M.A.

A number of literary selections were analyzed to find out to what extent they provided a basis for correlation with religion. Results show that high school literature is rich in this regard and that it affords excellent opportunities for the teacher to train pupils in relating what they read to religious principles.

## **COLLEGE AND SECONDARY SCHOOL NOTES**

**Catholic University of America** offers this summer, besides regular summer-session (June 27—August 11) courses in nearly all departments, seven special institutes and programs and five workshops. The following will operate throughout the summer session: the Preachers Institute, directed by Rev. Ignatius Smith, O.P.; the Confraternity of Christian Doctrine Program, directed by Rev. John E. Kelly; the Program for Hearing Conservation, directed by Rev. Francis T. Williams, C.S.V.; the Institute for Sight Saving and Braille, directed by Rev. William F. Jenks, C.S.S.R.; and the Speech and Drama Laboratory for High School Students, directed by Rev. Gilbert V. Hartke, O.P. The Journalism Institute for High School Students will be held June 18 to July 13, under the direction of Dr. Regis L. Boyle, who will also direct the Yearbook Short Course, June 28 to 30.

Workshops in college education, secondary education, nursing education, and family life will be conducted between June 12 and June 22. A fifth workshop, in intergroup education under the direction of Rev. Paul H. Furfey, will run from July 2 to August 11. The workshop in college education, under the direction of Dr. Roy J. Deferrari, will study the curriculum, particularly with respect to distribution, integration, and concentration. The "Curriculum of Concentration" will be the focal point, and experts in this type of curriculum from several Catholic colleges and universities will make up the workshop staff.

Where appropriate, credit, either graduate or undergraduate, is offered for full participation in the institutes, programs, and workshops.

**University of Notre Dame** announces two workshops in education, one in the curriculum, June 26 to July 17, and the other in special education, July 18 to August 1. The curriculum workshop, under the direction of Sister Mary Janet, S.C., of the Commission on American Citizenship, and Brother William Mang, C.S.C., of Notre Dame, is planned for discussion of urgent curriculum problems in both elementary and secondary schools. The workshop in special education, under the direction of Dr.

Herschel W. Nisonger, director of the Bureau of Special and Adult Education at Ohio State University, is designed to make available to the regular classroom teacher and others the knowledge and experience essential for the understanding, teaching, and rehabilitation of the handicapped child. The curriculum workshop carries three semester hours of graduate credit; the special education workshop, two semester hours.

From June 25 to 30, Notre Dame will hold its third annual Writers' Conference, which will be directed by Dr. Thomas E. Cassidy. A feature of the conference will be the inauguration of a workshop in the teaching of creative writing, designed primarily for those persons engaged in teaching writing in schools and colleges.

For the first time in its history, Notre Dame will enroll new freshmen in the summer session, which opens June 18.

**Theology for Sisters and a program in institutional care** are featured in the summer session of the College of St. Teresa, Winona, Minn., June 26 to August 3. The institute in Theology embraces a three-summer program, offering six semester hours each summer and a certificate upon completion of the three sessions. Both first and second summer classes will be taught this summer. Rev. Andrew C. Geary, O.P., who will direct the institute, will be assisted by a staff of six other Dominicans. The program includes courses in dogmatic and moral theology, Sacred Scripture, and canon law.

Designed primarily for Sisters who wish to study principles of sociology and their application to the care of children and the aged, the program in institutional care, which is under the direction of Sister M. Gerard, O.S.F., carries five semester hours of credit.

**St. Louis University's Cancer Research Institute** construction got under way last month. Plans call for a five-story structure to cost over \$600,000. The building will contain facilities for cancer research and treatment. When equipped, it will more than exhaust the \$625,000 grant which was awarded the university by the Cancer Institute of the National Health Institute of the United States Public Health Service.

A new combined arts and commerce program, leading to a Bachelor of General Education degree, will be inaugurated

at the university next fall. It is designed to meet demands that more youth be given the benefits of college education. Students enrolling in the new curriculum will be members of the College of Arts and Sciences and subject to its normal admission requirements. The new program will comprise 120 semester hours of work but will not prepare for graduate work or work in a professional school.

**John Carroll University's spring enrollment increased** nine per cent over that of last fall. The Cleveland institution now has 1,518 full-time day students; last fall, it had 1,375. Freshman registration was increased by the enrollment of 188 ROTC students, bringing the number of these to 725. St. John's University (Brooklyn), on the other hand, reporting an enrollment of 7,223, indicated a drop of 3.5 per cent from last September.

**Study of the great philosophers of the Orient** should form an important part of Catholic college philosophy programs, according to Msgr. Fulton J. Sheen. Speaking at a special session of the recent N.C.E.A. convention in Cleveland, Msgr. Sheen predicted that the future will see the transformation of world supremacy from the West to the East and the baptism of Eastern thought. "Personally I think there is much more interesting reading in Confucius than in Aristotle," he said. He maintained that missionaries to the East should know the culture of the countries they are assigned to, because "the importation of our Western ideas into the Eastern world is wrong."

**The Selective Service College Qualification Test** will be given on May 26, June 16, and June 30, 1951, to college seniors and others contemplating entrance into graduate or professional schools and to other students who have already begun and plan to continue their college studies. Major General Lewis B. Hershey, director of Selective Service, on April 14, insisted that the Kilday amendment to the draft bill which the House passed on April 12, setting out that draft boards are not bound by the tests, "in no way impairs our plans for giving the tests or using the scores." Furthermore, the General said: "Speaking generally, no student will be denied permission to take the test because of his draft board status. He will not be ordered into

service until the results of the tests are known or his standing in his class is determined." He maintained that the great mass of college freshmen will assemble freely next fall without interference from Selective Service. High school seniors and other prospective college entrants, however, will not be permitted to take the Qualification Test until after they have commenced their first year of college work.

To be eligible to take the test, an applicant: (1) must be a registrant who intends to request occupational deferment as a student; (2) must be under 26 years old at the time of taking the test; (3) must have already begun and plan to continue his college or university studies (the applicant need not be in a four-year college, but his entire course must be satisfactory for transfer of credits to a degree granting institution); and (4) must not previously have taken the test.

A first draft of the plan required that students be deferred on the basis of both capacity to learn, as determined by the test, and performance in their studies. The present form bases deferment on either scholastic standing in class or a specific grade in the aptitude test. The tests will be prepared and administered by the Educational Testing Service of Princeton, N.J., and will be given in 1,200 centers. The top score on the test is 100; the passing grade, according to the present plan, is 70. This passing grade is flexible and it may be raised or lowered by Selective Service as the needs of the armed forces demand. Application blanks are available at local draft boards. The test will be given at no cost to the registrant, but he will be required to pay his own transportation costs to and from the testing center.

The present form of the plan provides that (1) all college students are deferred for a year of studies if they score at least 70 on the aptitude test, and (2) college students who achieve a certain scholastic standing in their classes are automatically deferred without taking the test; these latter need only to notify their draft boards of their scholastic status. According to the scholastic deferment provision, the following are deferred: prospective sophomores who rank in the upper half of their freshman class, prospective juniors who rank in the upper two-thirds of their sophomore class, and prospective seniors who rank in the upper three-fourths of their junior class.



High school students are not affected by the new order, according to Selective Service headquarters. As in the past, they are automatically exempt from drafting as long as they do not fail to pass their courses, and until they reach the age of twenty. Although youths of eighteen are called on to register, they are not classified by their local draft boards until they reach nineteen. Selective Service says only eight per cent of high school students will be over nineteen before graduation. While many of the remaining 92 per cent will reach the age of nineteen shortly after graduation next June, if they plan to go to college they are almost certain to miss being drafted. It takes local draft boards at least 90 days to classify and process a prospective draftee through his physical examination, and he must be given 21 days notice prior to induction. This time factor would allow the high school graduate to start college, and once started he could not be drafted until the end of the academic year—provided his marks are satisfactory. Of course, once in college, he could avail himself of the deferment provisions in General Hershey's new plan.

The new college deferment plan is meeting strong opposition in and out of Congress, and it is not believed that it will be approved in pending draft legislation.

**Universal Military Training and Service is favored four to one** by responsible officials representing colleges, junior colleges, and universities, according to a poll conducted during March by the American Council on Education. The majority of those favoring the policy would limit its operation, however, to the period of emergency. The Council questionnaire was distributed prior to the announcement of Selective Service's liberalized college deferment plan.

Replies were received from 484 privately-controlled and from 307 publicly-controlled colleges and universities. Of the 791 officials who replied to the questionnaire, 407 (52 per cent) favored UMTS "as an emergency measure only"; 239 (30 per cent) favored it "as a continuing national policy for the foreseeable future"; and 141 (18 per cent) opposed its adoption on either basis.

The poll also indicated strong support (507 to 264) for separate legislative action on universal military service and uni-

versal military training. The two features are combined in the bill recently passed by the Senate and in the measure which is under consideration in the House of Representatives. Publicly-supported institutions were more squarely in favor of UMTS and less concerned to obtain a separate handling of universal military service than were privately-supported institutions. Less concern for separating the draft and UMT and stronger support of the UMTS plan were found in universities than in colleges.

Opinions on the optimum entrance age under a UMTS plan were divided: 46 per cent favored eighteen years; 39 per cent, nineteen years; and 16 per cent, eighteen and a half years. A majority of those favoring eighteen years agreed with the proviso in the Senate bill for calling eighteen-year-olds only after all eligibles nineteen to twenty-six have been inducted.

Replies were heavily (87 per cent) in favor of the proposal of the Senate bill for a "flow-back" of 75,000 men per year after completion of basic training, with the provisos that this number should be a minimum figure and the policy a continuing one. The Senate version would limit the "flow-back" to 75,000 and return this number to colleges only during the three years following enactment of the bill.

Comments on a number of the questionnaires indicated a belief among college administrators that a long-range plan of universal training can be integrated into high school and college curriculums so as to minimize disruption of a young man's life.

Testifying before the House Armed Services Committee on H.R. 2811, a bill that would set up a UMT program, Donald J. McQuade, national commander of the Catholic War Veterans, recommended required courses in military science and tactics in all high schools and colleges. A feature of Commander McQuade's program would be a twelve-week training period in each of two consecutive years for all youths enrolled. This training would be given at a time that would cause the least inconvenience to the educational and economic status of the trainees.

At the National Catholic Educational Convention in Cleveland in March, heads of Catholic women's colleges took a deliberate stand to oppose current movements to draft women.

## ELEMENTARY SCHOOL NOTES

**Human rights in the elementary School** received full and varied treatment at the National Catholic Educational Association Convention in Cleveland during the last week of March. Pupil, teacher, administrator, supervisor, the Church, the community, the curriculum and its subdivisions—all were discussed from the viewpoint of human rights.

Mention of these topics has been made in daily and weekly newspapers, and a rather complete development of each will be presented in the annual N.C.E.A. Proceedings. Hence, a detailed discussion of the elementary school program at the convention would become repetitious. Still, one major thought recurring throughout the program is worthy of brief comment. Reiterated again and again was the truth that the pupil is the center of the educational process and that therefore, educators need to stress learning rather than teaching. In short, it was felt that Catholic elementary education should place greater emphasis on pupil-activity and on pupil-control in order to effectively promote the Catholic child's growth to his full Christian stature.

**Teachers work 47.9 hours per week** according to a bulletin released in March by the Research Division of the National Education Association. *Teaching Load in 1950* presents figures which reveal that the average teacher spends little more than half of his working time in actual class instruction. The remainder goes into correcting papers, supervising study halls, monitoring, keeping records, class preparation, and sponsoring school activities. Not counted were the hours a teacher must devote to non-school organizations.

Based on a survey of 2,200 teachers in urban and rural areas of every state, the study showed little difference in the average work load of elementary teachers and of high-school teachers. While elementary teachers spent more time in classroom instruction, secondary teachers devoted more to non-instructional duties.

The lightening of teachers' loads, concludes the report, can be accomplished by the employment of more teachers and by the construction of new school buildings to provide more class-

rooms. In some instances, better equalization of load can be achieved through more careful scheduling of duties.

**New film will show children how to protect themselves** in case of enemy attack with an atomic bomb. Entitled "Atomic Alert," this film is now being produced by Encyclopedia Britannica Films as the result of many requests from educational leaders for a film especially made for school-age children. In collaboration with the Institute for Nuclear Studies of the University of Chicago, "Atomic Alert" will feature simplified explanations of nuclear fission by various scientists and experts in atomic research, as well as recommendations for protective action under atomic attack.

**Teachers know a good deal** about what slow learners can't learn but they know little about what they can learn, reports W. B. Featherstone in a recent issue of *Clearing House*. The reason why so many teachers possess so little constructive knowledge about the slow learners' assets is that they tend to apply too narrow a standard in judging them. From experience, habit, and custom, teachers accept academic learning as the standard, and label as non-academic anyone who fails to learn academic things. This standard is one that is valid only for a very small percentage of the total juvenile population.

Teachers are cognizant of the principles: (1) that slow learners cannot on their own initiative generalize and abstract on so high a level as their more endowed brothers and sisters, and (2) that they cannot make use of other people's generalizations with anything like the degree of insight and awareness evidenced by brighter children. But what teachers don't know very much about is how far these slow learners really can go, under good teaching and guidance, in building up generalized meanings and in applying to their own problems of life the generalized meanings formulated by other people.

Featherstone concludes that the most important and inclusive fact known about the slow learner is this: given an opportunity and a kind of guidance and instruction that is well adjusted to his capacity, his rate, and his pattern of development, the slow learner can and does arrive at maturity as a well-adjusted, well-behaved, self-supporting, cooperative and contributing member of the community.

**Minneapolis city officials study ordinance** to control distribution of comic books and other publications which might tend to create juvenile delinquency. The ordinance under consideration is similar to one already in effect in St. Cloud, Minnesota, where it is unlawful for anyone to distribute any kind of literature which prominently features "an account of horrors, robberies, murders, arson, assault with caustic chemicals, assault with a deadly weapon, burglary, kidnapping, mayhem, rape, theft, voluntary manslaughter, ridicule of law enforcement or parental authority; or are obscene, immoral, lewd." Unlawful also, according to the Minneapolis measure, would be the distribution of publications which would "ridicule any person or persons by reason of race, creed, or color; or advocate un-American or subversive activities."

**Elementary teachers in New York City outlined their dream school** when the Public Educational Association of that city gave full reign to teachers in making their report to the chairman of the group's committee on modern school needs.

One of the chief recommendations was that the ideal elementary school should be limited to 16 classrooms for four-year-old kindergarten children to sixth graders. Of one-story construction, the building should be on a plot large enough for adequate play space which would be adjacent to the classrooms and away from the streets.

The interior of the building should be done in a variety of cheerful colors. The rooms themselves, measuring 28 x 40 feet should have windows low enough to enable every child to see out of them easily. Radiant heat with thermostat control in each room was preferred. Sound-proofing was advised for all halls and classrooms. Lighting, controlled by automatic light meters, should be bright but without glare. All rooms should have a drinking-water tap and a sink. Emphasis was placed on storage space in classrooms which should have at least one large closet, open movable bookshelves, chart-racks, a filing cabinet, and individual clothes lockers.

**Sixteen U.S. education service centers** have recently been set up in Germany as meeting places and demonstration centers for those German school officials, teachers, and parents who are interested in developing improved practices in the education of

children from two to seven years old. Each center provides books, professional magazines and equipment necessary for such training.

The project, completed under the direction of the Association for Childhood Education International, was requested by the U.S. State Department as part of its German orientation program. In conjunction with this project, 20 kits of instructional material have been assembled for display in Germany. Sixteen of these will remain on permanent display at each of the Education Service Centers. The remaining four will go on tour for display at German teacher-training schools.

**Nationwide survey of rural schools** indicates that many states are neglecting their children. According to *The New York Times* (March 18, 1951), which sponsored this investigation, about one-half of the nation's 26,000,000 public school children attend rural schools. A little more than a half of the nation's 980,000 school teachers are in rural communities. During the next 10 years the rural non-farm population is expected to increase by 67 per cent, compared with 44 per cent in urban centers.

Visits to representative rural schools disclose almost shocking conditions. Nearly 3,500,000 children are being deprived of adequate education this spring because of inadequate buildings, poorly trained teachers, double-sessions and part-time instruction. It is not unusual in rural areas to find children attending schools that are a century old, that are poorly ventilated, unsanitary, and which in some instances are firetraps. Anything from an abandoned garage to a church basement is used as a school building.

Although there are large numbers of well-trained, competent, hard-working rural teachers in the nation today, at the same time some of the worst teachers are found in rural areas. Because of their low income they leave for urban jobs—and higher pay—at the first opportunity. It is difficult to recruit good teachers at \$67.50 a month—or even twice that sum. Yet that is what some of the rural teachers are being paid today. No doubt, these deficiencies account for *The Times'* data which show that about half of the rural farm population 25 years of age and over do not have as much as fifth-grade education.



However, the survey revealed one bright spot in rural education: the reorganization of school districts and the consolidation of rural schools. A quarter of a century ago there were about 200,000 of the one-teacher schoolhouse in the country; today the number has dropped to 71,000. These schools are disappearing at the rate of approximately 7,500 a year.

**U. S. Treasury asks schools to make May 1 a nationwide stamp day** in observance of the tenth birthday of Series E Bonds. This form of bond, which school children receive with their completed Stamp Albums, first went on sale on May 1, 1941.

During the war years, schools are estimated to have been responsible for the sale of some \$2,000,000,000 in Government securities. School children also took home to their parents information about bonds and how they helped the Government finance the war. The sale of Defense Stamps did not stop with the war. It continued in thousands of classrooms all over the nation and played a major role in teaching boys and girls to be thrifty.

Schools throughout the nation are again being called on to step up their participation in the sale of U.S. Savings Bonds and Savings Stamps. Endorsing school savings as a means for training children in economy, Earl J. McGrath, U.S. Commissioner of Education, writes, "If we are to preserve our heritage as a freedom loving people, we and our children must learn to practice thrift and conservation. I recommend the U.S. Treasury's School Savings Program as an excellent medium for providing experiences in thrift and conservation from kindergarten through high schools. In these critical times, such a program should have the continued support and cooperation of educators everywhere."

**Plans for publication of three new weekly classroom magazines** for children in the primary grades of parochial schools were announced by George A. Pflaum, Publisher, Inc., of Dayton, at the annual convention of the National Catholic Educational Association in Cleveland. These three new school editions of *Our Little Messenger* will extend the service now offered by the Dayton firm which has for more than 65 years devoted itself to the production and distribution of periodicals for Catholic teachers and students.



Beginning in the fall of 1951, *Our Little Messenger*, popular in primary classrooms since 1935, will be published in four separate editions. Each of the first three grades of the elementary school will have its own special edition. A confraternity issue designed for use in the religious instruction of Catholic children attending public schools will constitute the fourth edition. It is claimed that these new magazines will be the first weekly Catholic periodicals designed specifically for classroom use in the primary grades. As those who have used the *Messenger Series* know, the publications are intended primarily to train grade-school children in basic Christian social principles and to prepare them for alert and informed citizenship.

**Series of dramatic transcriptions of children's classics** is being sponsored by the Junior League of Pittsburgh and should be available for distribution to radio stations, schools, libraries, and other organizations by June.

The project consists of thirteen records each of which is a fifteen-minute adaptation of an incident from one of the following books: *Black Beauty*, *Toby Tyler*, *King of the Golden River*, *King Arthur*, *The Legend of Sleepy Hollow*, *Robin Hood*, *Hans Brinker*, *Kidnapped*, *Tom Sawyer*, *David Copperfield*, *Captains Courageous*, *Swiss Family Robinson*, and *The Last of the Mohicans*. Though designed primarily for children between the ages of 6 and 12, experiments have shown that these records can be profitably used with older and younger children.

To facilitate its educational use, the Series is accompanied by a Teacher's Manual which summarizes each transcription, gives the historical background of each book, and suggests further associated studies and activities. Additional information about these transcriptions may be secured from the Junior League of Pittsburgh, Stanwix Street and Penn Avenue, Pittsburgh 22.

**March selection of the Don Bosco Book Club** of the Thomas More Association in Chicago was *The Peasant Boy Who Became Pope* written by Mrs. Norman D. Lattin, a non-Catholic, and wife of a law professor at Western Reserve University, Cleveland. Mrs. Lattin claims that she did research work for 25 years and studied 7 different languages to gather material for this book which is the story of Pope Sylvester II (999-1003 A.D.).

## NEWS FROM THE FIELD

**Archbishop Francis P. Keough of Baltimore** is the new president general of the National Catholic Educational Association. Elected at the association's recent convention, Archbishop Keough succeeds the late Archbishop John T. McNicholas in this post. Archbishop Keough is also chairman of the Administrative Board of the National Catholic Welfare Conference. Besides the new president general, the N.C.E.A. elected the following vice presidents general: Very Rev. John J. Clifford, S.J., Mundelein, Ill.; Rt. Rev. Richard B. McHugh, Brooklyn, N.Y.; Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.; Rt. Rev. Joseph V. S. McClancy, Brooklyn, N.Y.; Rt. Rev. Paul E. Campbell, Pittsburgh, Pa.; and Brother William Mang, C.S.C., New York, N.Y. Rt. Rev. Richard J. Quinlan, Winthrop, Mass., was elected treasurer general.

**"The state and the church must have no fence between them,"** declared U. S. Attorney General J. Howard McGrath at the N.C.E.A. convention in Cleveland. "An amendment which was intended to prevent the creation of an established church, and a phrase in a letter of Thomas Jefferson," he said, "have been distorted to create, in the words of Mr. Justice Black in the famous *McCullum* case, a 'wall between church and state which must be kept high and impregnable.'" Speaking at the same convention, Rep. Eugene F. McCarthy of Minnesota maintained that it would not be contrary to the First Amendment for the Government to aid religion in the education field. "It is clear," he said, "that the state should not interfere with an educational program which goes beyond what is demanded for the temporal good, and furthermore, that to the extent that religious instruction and moral training are necessary for a stable political order and for the full development and perfection of man, the state does no wrong in encouraging and supporting it." According to the Attorney General, "True American freedom would not countenance the bias that we of the Catholic faith have been subjected to."

Police Commissioner Thomas F. Murphy of New York, speaking at the annual meeting of the Jesuit Educational Association,

which was held in conjunction with the N.C.E.A. convention, said that America's breakdown of morality in public life will not be cured until God is restored to the school and the home. "Too many men, like Alger Hiss," he stated, "have a completely secular education."

Warren R. Austin, chief United States delegate to the United Nations, recently commended a Cleveland public school principal for her response to his appeal that the American people pray for the success of the U.N.'s efforts for world peace. Miss Florence M. Graham, principal of Murray Hill school in Cleveland, organized a prayer project and sent some of the pupils' letters to Mr. Austin. In appreciation of the prayers, Mr. Austin wrote: "I shall preserve your letter and the sweet prayers of the little children with specially selected correspondence."

The opinion of the American public on the question of religion in education is reflected quite well in a recent Indiana University doctoral dissertation by Robert L. Liggett. Responses to a questionnaire sent to every 970th name on the Indiana automobile registration list revealed that two-thirds of the respondents believe that allowing church groups to offer religious education in the school buildings is not a misuse of public-school property, and that 88 per cent believe that more emphasis should be given to nondenominational training of children in ethical behavior as part of the public-school curriculum.

**Action on tax exemption of religious schools** was taken in three States in March. A controversial bill that would have jeopardized the tax-free status of religious institutions in Montana was defeated by one vote in the State Senate. Lt. Gov. Paul Cannon's vote broke a tie to defeat the measure, which called for taxation of cooperatives and made liable to taxation the income, especially from endowments, of charitable and educational institutions.

A potential threat to private educational and charitable institutions of Colorado is seen in a General Assembly resolution calling for a committee to study the tax-exempt status of such institutions. Although the investigation reportedly is meant as a preliminary step to taxation of cooperatives, now tax-free, the resolution authorizes a probe of "any persons, groups of persons, associations, organizations, or other entities who or which

are presently exempt from certain types of taxation under the laws and Constitution of this State." The committee will report to the General Assembly in January, 1952. In 1936, by a vote of more than two to one, the people of Colorado passed a constitutional amendment making the personal property of charitable and educational institutions tax-free. Prior to that time, such personal property as furnishings, books, and equipment of these institutions had been taxable.

A bill granting relief from taxation to non-profit, non-tax-supported elementary and secondary schools operated for religious and charitable purposes was introduced in the California Legislature in March. California is the only one of the United States which imposes taxes on religion-sponsored, non-profit elementary and secondary schools. Co-authors of the bill are Assemblymen Laughlin E. Waters and Jonathan J. Hollibaugh. Fifty-six other Assemblymen signed the bill as sponsors. California's Legislature has a total of 80 Assemblymen and 40 Senators. Religious schools in California save the State a total of \$43,000,000 a year, according to Mr. Waters. Of this amount, \$38,000,000 is saved by Catholic schools, which have an enrollment of 155,165 pupils. In addition to the \$43,000,000 annual saving to the State by the operation of religious schools, the State is relieved of \$150,000,000 that would otherwise have to be spent to provide facilities for the students in these religious schools. If the bill passes, it will relieve these schools of paying taxes which amount to only one-sixtieth of the total sum they save the State.

**Bus rides? Yes. Religious garb? No.** New Mexico's Governor Edward L. Meechem signed a bill recently authorizing the transportation of non-public school pupils, while the State Board of Education ruled against permitting the wearing of religious garb by teachers in public schools. The transportation bill had been passed by the State Senate unanimously and by a vote of 43 to 11 in the House of Representatives. It provides that each county may furnish transportation from general funds and not out of any funds or taxes raised or levied for educational purposes or appropriated in aid of the State public schools to supplement the present school bus transportation system for the aid and benefit of all pupils attending school in compliance with

the compulsory school attendance laws of the State of New Mexico upon the same terms and in the same manner over the same routes of travel as provided for pupils attending the State public schools. There had been no statute in this matter when Judge E. Turner Hensley made his ruling in the Dixon case some time ago in which among other things he called public transportation of non-public school children unconstitutional.

The Board of Education's ruling on the wearing of religious garb by teachers in public schools was an outgrowth of the Dixon case, which is now pending before the New Mexico Supreme Court (*Catholic Educational Review*, March, 1951, 206). The board had been asked its attitude on the case by the State Attorney General. At the same time, the board decided against renting school buildings from religious communities except in "exceptional circumstances." Catholic Sisters and Brothers are now teaching in seven public schools in New Mexico. Before Judge Hensley's decision, they taught in 30 public schools.

**Polio Pointers for 1951**, suggested by the National Foundation for Infantile Paralysis, are: (1) Allow children to play with friends; keep them away from new people. (2) Wash hands before eating and always after using the toilet. (3) Watch for signs of sickness, such as headache, fever, sore throat. (4) Put a sick person to bed at once and call the doctor. (5) Don't get over-tired by hard play or work. (6) Don't get chilled. (7) Don't have mouth or throat operations during a polio outbreak. (8) Don't use another person's towels. (9) Don't take children where there is polio. (10) Don't take a child out of a camp where there is good health supervision.

**The impact of television, radio, and movies on home study** is being investigated by the Office of Education of the Archdiocese of Milwaukee. The first phase of the study, a survey of pupils' out-of-school activities, was completed in March. A follow-up survey is to be made later in the semester. Survey results, comprising 5,200 pupils in twelve elementary schools in Milwaukee county, reveal conditions to which parents and teachers need to give serious consideration. Nearly 4,100 of the 5,200 pupils watch television; fifty per cent of these watch for 15 hours a week, while 18 per cent spend 20 hours at their sets. Whereas 2,029 spend 15 hours a week watching television, only

747 listen that long to the radio. Only six per cent of all pupils surveyed play 15 hours a week. Movie attendance reports on 3,482 pupils showed that 2,200 of these spend less than two hours a week in theaters; 1,200 pupils, five hours a week; and 83 pupils, more than ten hours a week.

Half of the pupils surveyed spend about five hours a week in home study; a quarter of them, less than three hours; and another quarter, more than seven hours. School authorities estimate that from one to two hours a night, depending on the grade, would be required in grades above the third to keep up with class work.

The survey indicated that 95 per cent of the pupils get eight hours or more of sleep each night.

Rt. Rev. Edmund Goebel, superintendent of schools, said that one of the benefits of the survey was a realization on the part of parents of the extent to which certain out-of-school activities were hindering the progress of their children in school.

#### NEWSBITS

The annual convention of the Catholic Press Association will be held at Hotel Roosevelt in New York, May 16 to 18.

The second biennial convention of the International Catholic Deaf Congress will be held at Hotel Statler in Buffalo, N.Y., July 23 to 29.

The Sacred Congregation of Rites has granted permission to all teaching communities and schools to celebrate the feast of St. John Baptist de La Salle as Patron of All Teachers on any day agreeable to them and their local ordinary.

In an article on Catholic school finance in the excellent golden-jubilee issue of *The Catholic School Journal*, (April, 1951) Rev. William E. McManus, assistant director of the Department of Education of N.C.W.C., estimates that to achieve the ideal of a Catholic elementary and secondary school education for all Catholic youth would cost the faithful around \$500,000,000 for the construction of new buildings and an additional \$100,000,000 a year for operation.

The six Catholic dioceses of Ohio save the State \$38,391,513 annually in education costs through Catholic elementary and secondary schools, the Ohio Catholic Welfare Conference disclosed at its annual meeting in Columbus in March.



## BOOK REVIEWS

**SOCIAL ETHICS** by J. Messner. Translated from the German Manuscript by J. J. Doherty. St. Louis and London: B. Herder Book Co., 1949. Pp. xiii + 1,018. \$10.00.

Dr. Messner, professor in the University of Vienna, deserves highest commendation for the prodigious labor and care displayed in this book which is massive not only in physical size but in the breadth and depth of the knowledge it embodies. Instead of the customary re-hash of traditional theory with, perhaps, a slight slant toward the present this work really verifies its subtitle, *Natural Law in the Modern World*. It is contemporary enough to include atomic energy, the Nuremberg trials, geopolitics, and the welfare state while at the same time presenting a more penetrating and up-to-date analysis of such old problems as the nature of man with rich references to Reinhold Niebuhr, Max Scheler, Przywara, and the Existentialists. In a remarkable degree it achieves its objective which is nothing less than a complete coverage and evaluation of the whole range of social thought from the ethical point of view.

Even the structural plan followed by the author differs from the usual arrangement found in a treatise of this kind. The foundations of moral, legal and social philosophy are laid in the first section while the second part deals with ethics of society, comprising the family and lesser groups as well as the community of nations. By devoting the third portion exclusively to the political community a clear differentiation is established and the possibility of confusing "the state" with "society" obviated. The fourth and final book discusses the ethics of social economy under the headings of process, organization, integration, and international cooperation. In this way the whole volume provides an excellent pattern, together with ample material, for a one- or even two-year course on the college level.

Features worthy of special praise abound. This reviewer liked particularly the admirable and all-too-rare grasp which the author possesses of both philosophy and social science as well as the fine balance and interchange maintained between the two. He insists on sticking to principles and there is no irrelevant intrusion of points purely technical or theoretical. Economics



is definitely linked with the order of ends. Those interested in recently debated relations between the State and sin will find here a clear and concise solution. (p. 498) Attention is focused on the creative aspects of the natural law and on the spatial and temporal extensions of justice. Population, the rights of minorities, and the race question are given objective treatment; it is noted, for instance, that Japan has ten times the number of inhabitants but only one-tenth of the area of Australia. (p. 655) Other evidences of impartial scholarship are that Karl Marx is credited with a correct diagnosis of the malfunctioning of private capital ownership (p. 796), and allowance is made for certain legitimate forms of pragmatism, e.g., with regard to social institutions. (p. 47) Besides, the cultural and even the spiritual impact of modern movements is not overlooked.

For such a comprehensive volume the accuracy of detail concerning particular problems is truly remarkable and the wealth of references in various languages indicates a vast erudition. Strangely, however, such well-known authorities in the English speaking world as Michael Cronin and John A. Ryan are never mentioned. Little else could be said by way of criticism. In the section on social economy there is no separate treatment of profits even though the subject is by no means neglected. Also one wonders about the value of the terms "Christian naturalism" and "Christian humanism" despite the fact that they are favored by Maritain and Gilson and are, of course, susceptible of an orthodox interpretation. A reading list at the end of each section would have enhanced the value of the book and improved its usefulness. Otherwise there are surprisingly few typographical errors and the translator is also to be congratulated on having maintained, with rare exceptions, a consistently high level of lucid and flowing English. All in all this is a superb source-book not only for teachers and students of philosophy and the social sciences; it should also be prescribed reading for civic officials and all intelligent citizens especially in view of the present dangerous decline of political, public and general morality.

WILLIAM J. McDONALD.

School of Philosophy,  
The Catholic University of America.

A NEW PATROLOGY, VOL. I, THE BEGINNINGS OF PATRISTIC LITERATURE by Johannes Quasten. Westminster, Maryland: The Newman Press, 1950. Pp. 349. \$5.00.

Holy Year pilgrims saw near Rome the church of *Domine Quo Vadis*, in the floor of which is implanted a piece of stone about a foot square. This stone, which looks like marble, has deeply impressed in it what appear to be the footprints of a man. They are the footprints of St. Peter, the guide explains. He continues with the story of how St. Peter fled from Rome and met Jesus on the way. Peter said to Jesus: "Lord, Whither goest thou?" (*Domine, quo vadis?*). Our Lord replied: "I go into Rome to be crucified." Peter turned around and went back to Rome, where Our Lord died on the cross again through Peter's crucifixion.

This and numerous other monuments of Christian antiquity were pointed out and explained to the pilgrims. At times the guides contradicted themselves. Even at other times the pilgrim wondered in his own mind what credence he could lend these men. The writer himself had a question in mind ever since about the age of the *Domine Quo Vadis* tradition. The question is answered in this new patrology. (p. 134) The tradition is given in the "Martyrdom of St. Peter," a part of the apocryphal *Acts of Peter*, written in Syria or Palestine about the year 190. As the apocryphal gospels fill in details of Our Lord's life missing in the canonical gospels, so the apocryphal acts supplement the canonical narrative for the life and death of the Apostles.

A thousand and one such questions are answered for a person in this new patrology. Even the casual reader will be amused over Eusebius' remark, "He [papias] was a man of very little intelligence, as is clear from his books" (p. 82), as also over the report in the so-called *Arabic Gospel of the Childhood of Jesus* that Jesus was lying in the cradle saying to His mother: "I am Jesus, the Son of God, the Logos whom thou hast brought forth" (p. 125); he will be delighted to learn that already in Papias' days the original of St. Matthew had been superseded by a Greek translation (p. 83), that the names of the Blessed Virgin's parents are given for the first time in extant literature in the apocryphal gospel of James, during the middle of the second century, that the same gospel mentions the *virginitas in partu*

(p. 121), that all attempts to prove Thomas' missionary work in India an historical fact have failed so far (p. 139), that the Feast of the Presentation of the Virgin in the temple has an apocryphal source (p. 122), that the correspondence between Paul and Seneca was invented to have Paul's canonical writings read in Roman society despite their literary shortcomings (p. 156), and that the practice of portraying Paul with a bald head dates back to the *Acts of Paul and Thecla*, before 190 A.D. (p. 131)

While a number of professors prepare their works early in life for advancement in rank, that is not the case with Dr. Quasten. He has been publishing studies in early Christian literature both here and abroad for at least the past two decades. He is also co-editor of *Ancient Christian Writers*, the works of the Fathers in translation, published by Newman Bookshop, Westminster, Md. This new patrology, then, is the mature fruit of scholarly diligence. It is written in a beautiful style with a perfect lucidity and a sentence-rhythm that swings the reader into the next paragraph and chapter with consummate ease. Nor is the critical reader disturbed by orthographic errors, save for a single non-aspirated initial "P." (p. 69)

Dr. Quasten's volume contains chapters such as the following: "The Beginnings of Liturgical Formulas and Canonical Legislation"; "The Beginnings of Christian Romance, Folk Stories, and Legends"; "The Beginnings of Heretical Literature"; and "The Beginnings of Anti-Heretical Literature." This work is offered for both the scholar and the learner. The parish priest, incessantly interrupted and proverbially busy, needs but a few minutes to read pages 23-27 to learn that the essential content of the Apostles' Creed is of apostolic origin and that the present form of twelve articles does not antedate the sixth century. The scholar may continue into the editions quoted and into the list of studies (two full pages of these for the Creed alone). Documentation and bibliographical references are always complete; for the convenience of readers, full titles of periodical articles are given.

Together with its lucid style and its universal appeal, other features make this work outstanding. It is freshly written, not another translation. Its bibliography is adapted especially for the English-speaking world. It reports the latest finds in re-

search into early Christianity, for example, the second-century sermon of Melito of Sardes, recently found among the University of Michigan papyri, and the vastly more important twelve volumes of Egyptian papyri, containing forty-two Gnostic treatises, which have just been discovered. These are, perhaps, the greatest finds in the field of patristics.

The volume here reviewed covers the writings of the first two centuries and includes St. Irenaeus. Again, let us commend its author for its excellence and hope that companion volumes will soon be forthcoming.

ROBERT VOIGT.

Bluffton, Minn.



WHO IS MARY? AN ADVANCED CATECHISM OF THE BLESSED VIRGIN by Gabriele M. Roschini. Translated by M. C. Palandrano, S.S.P. Youngstown, Ohio: Society of St. Paul, 1950. Pp. 64.

An independent catechism of the Blessed Virgin, this work holds to the opinion that Mariology as an organic whole should be treated as a separate treatise in courses in theology. The Blessed Virgin is not only the instrument of the Incarnation, but under her Divine Son and together with Him, she has the same mission.

The primary principle and four secondary principles of Marian doctrine, as explained on pages 8 and 9, make one understand better the uniqueness of Our Lady's mission, dignity, and perfection. This tends to clarify the nature of the cult of "hyperdulia" payed by the Church to the person of Our Lady. The whole catechism is built upon these principles.

The title *Catechism*, as the author says in his preface, by no means implies that the book contains only elementary teachings suited to the capacity of children. It is intended for all those who wish to acquire a more complete and synthesized knowledge of the Mother of God. It is a little Marian summa.

The catechism would have gained in completeness if a chapter had been devoted to Our Lady as the inspiration of Christian art, as is found in several textbooks in religion. Some strictly technical words are used throughout the work. These are explained, however, in so far as the catechetical form of the book allows.

ROLLAND HEBERT, P.M.E.  
The Catholic University of America.

## — BOOKS RECEIVED —

*Educational*

Anderson, Vernon E., and others. *Principles and Practices of Secondary Education*. New York: Ronald Press Co. Pp. 508. \$4.50.

Bernard, Harold W. *Toward Better Personal Adjustment*. New York: McGraw-Hill Book Co. Pp. 439. \$4.00.

Burke, Arvid J. *Financing Public Schools in the United States*. New York: Harper and Brothers. Pp. 584. \$4.50.

Catholic Classical Association of Greater New York. *Folia, Studies in the Christian Perpetuation of the Classics*, Vol. V (Winter Issue, 1951). New York: The Association. Pp. 71. Subscription, \$1.00 per year.

French, Will and others. *American High School Administration: Policy and Practice*. New York: Rinehart and Co. Pp. 625. \$5.00.

Johnson, Charles S. *Education and the Cultural Crisis*. New York: Macmillan Co. Pp. 113. \$1.75.

Martin, Bro. David (ed.). *Catholic Library Practice*. Vol. II. Portland, Oregon: University of Portland Press. Pp. 276.

Montag, Mildred L. *The Education of Nursing Technicians*. New York: G. P. Putnam's Sons. Pp. 146. \$2.50.

Wells, Harrington. *Elementary Science Education*. New York: McGraw-Hill Book Co. Pp. 333. \$3.75.

Wrenn, C. Gilbert. *Student Personnel Work in College*. New York: Ronald Press Co. Pp. 589. \$4.75.

*Textbooks*

Crean, Patrick J. *A Short Life of Our Lord*. Westminster, Md.: Newman Press. Pp. 230. \$1.25 paper; \$2.50 cloth.

Dull, Charles E., and others. *Modern Physics*. New York: Henry Holt and Co. Pp. 640. \$3.96.

Lewis, Dora S., and others. *Family Meals and Hospitality*. New York: Macmillan Co. Pp. 469. \$3.40.

Moon, Truman J. *Modern Biology*. New York: Henry Holt and Co. Pp. 754. \$3.96.

Norvell, George W., and Hovious, Carol. *Conquest*. Book Four, Literature-Reading Skills. Boston: D. C. Heath and Co. Pp. 688. \$3.00.

*General*

Ballou, O.F.M., Benedict. "Whom My Soul Loveth." Paterson, N.J.: St. Anthony Guild Press. Pp. 304. \$2.00.

Evans, Eva Knox. *People Are Important*. Irvington-on-Hudson, N.Y.: Capital Publishing Co. Pp. 87. \$2.50.

Farnum, Mabel. *St. Gabriel*. Canfield, Ohio: Society of St. Paul. Pp. 235. \$2.00.

Franciscan Clerics of Holy Name College. *The National Catholic Almanac 1951 Edition*. Paterson, N.J.: St. Anthony Guild Press. Pp. 816. \$2.00.

Houck, Frederick A. *Letters to Fellow Christians*. Canfield, Ohio: Society of St. Paul. Pp. 197. \$2.00.

Lambot, D. C. (ed.). *Sermones Selecti Duodeviginti, Sancti Aureli Augustini*. Westminster, Md.: Newman Press. Pp. 151. \$2.50.

O'Meara, John J. *St. Augustine, Against the Academics*. Ancient Christian Writers. Westminster, Md.: Newman Press. Pp. 216. \$3.00.

Oursler, Fulton. *A Child's Life of Jesus*. New York: Franklin Watts, Inc. Pp. 40. \$1.75.

Ted, Father. *Filling the Ranks*. Canfield, Ohio: Society of St. Paul. Pp. 46. \$0.25.

Travelers Insurance Companies. *Rest in Pieces*. Hartford: The Companies. Pp. 31.

Turmezei, Francis. *My Little Missal*. St. Paul: Catechetical Guild Educational Society. Pp. 32. \$0.25.

Wilson, Charles E., Director of Defense Mobilization. *Building America's Might*. Washington, D.C.: U.S. Government Printing Office. Pp. 43.

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